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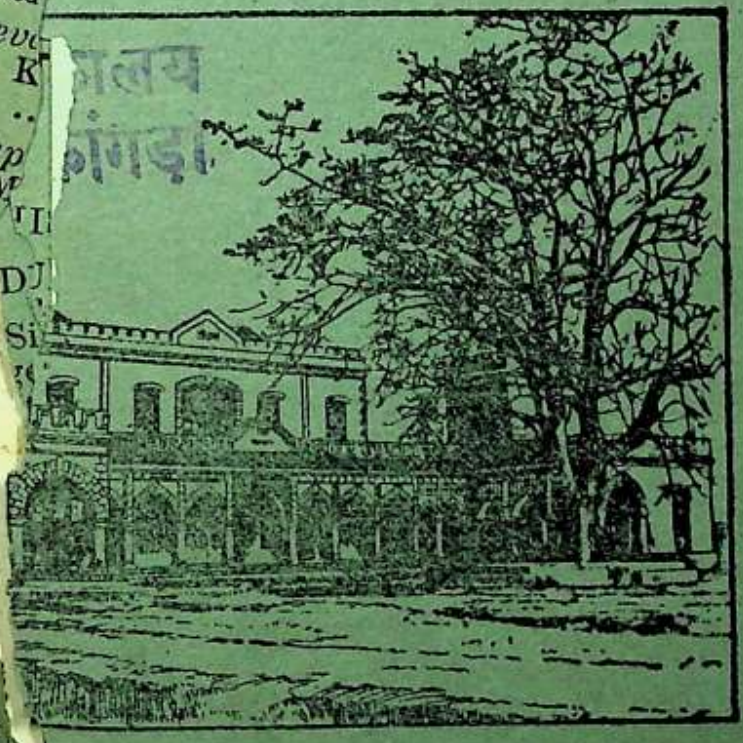
WHOLE No. 86.

THE MAGAZINE AND Samachar.

MA DEVA, B. A., M. R. A. S.

APAD, 1971.



is to be conducted "on broad and catholic lines and in a regard for truth," to the notice of all who are interested in the regeneration of the country.—*The Indian Spectator.*

ting reading and its contributors are men who may

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THE

VEDIC MAGAZINE.

सर्वेषामेव दानानां ब्रह्मदानं विशिष्यते। (मनु)

"Of all gifts that of Divine knowledge is the highest and the noblest."—Manu.

VOL. VIII. | BHADRAPAD, 1971. | No. 3.

"Rainclouds."

WELCOME not the rainclouds that are small. For, floating about in the heavens. they do but obscure the Sun—the Purifier.

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'TIS the biggest blackest clouds that give us relief For 'tis they that send the welcome earth-reviver for which we so long yearned

SO in the world.

THE smaller troubles and vexations spoil—*nolens volens*—the joy of our life and the even tenor of our mind.

'TIS the blackest direst troubles we should welcome. For 'tis they that wean us from the world—the fleeting—and throw us all-naked and helpless into the arms of Him the Changeless One, giving us what is better than gold or friends—the Bosom of Him the Refuge.

ELIZABETH ARNOLD.

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NOTES.

AN ENTIRE NATION IN MOURNING.

The sad, sudden and unexpected demise of Her Excellency Lady Hardinge has plunged the entire community in mourning. Lady Hardinge was a queenly and motherly woman who was extremely gracious to all who came in contact with her and who was one of the very few of India's Vicerines who actively laboured to lighten the toils of their husbands. She exhibited rare courage, resourcefulness and a true womanly heart when the hand of the assassin all but succeeded in taking away the life of one of India's most beloved and universally respected Viceroys. If in that dark hour of peril reactionary counsels did not prevail, it was due as much to the Christian heart of the good and gentle Vicerine as to the affectionate solicitude of the Viceroy for the Indian people. Lady Hardinge radiated affection and gentleness all around and was an embodiment of all virtues which dignify womanhood and lend a charm and grace to exalted social position. We offer our sincere and respectful condolence to the Viceroy who has lost his much-beloved and universally-esteemed partner in life and if the assurance that his sense of loss is shared by the multitudes belonging to all creeds, castes and races that inhabit this vast continent can comfort and console him, it is his. The Gurukula had special reason to be grateful to Her late Excellency. When

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the present Officiating Principal met Her Excellency at Simla, she graciously assured him of her interest in the Gurukula and kindly intimated her desire to pay the institution a visit. "I love the yellow-robed children of the Gurukula as I love all the children of India" said Her Excellency. The Gurukulites, therefore, were fondly and expectantly looking forward to a visit from Lady Hardinge, when they were shocked beyond measure to read of her lamentable decease. As soon as the Gurukula re-opened after the receipt of the news, all the Brahmcharis, teachers and professors assembled in the school quadrangle and stood in rows. Solemn silence reigned in the vast quadrangle. The Principal in tones surcharged with emotion delivered a short speech dwelling on the irreparable loss that the country has suffered. A resolution expressive of sympathy and condolence was adopted in silence, the entire audience standing. The College, the Theological Seminary and the School were closed for the day as a mark of respect to the memory of the illustrious deceased,

The next day the Officiating Governor sent the following condolatory message to His Excellency :— "The staff and Brahmcharis of Gurukula in meeting assembled beg to tender most respectful condolences at the sad demise of Lady Hardinge. May God grant Your Excellency shanti. India mourns the loss."

The following reply was received:—"Viceroy sends to staff and Brahmcharis grateful thanks for their message of sympathy."

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The late Mrs. Hansraj.

The venerable leader of the Arya Samaj, Lala Hansraj, has at this age when he had retired from a strenuous public life and was enjoying his well-earned rest, received a terrible blow from the effects of which he will not recover soon. He has lost his well-beloved wife who was a worthy sharer of his joys and sorrows is every way. The deceased was not only a wife but also a colleague. She interested herself actively in the public activities of her revered husband and rendered invaluable services to the cause of female education. She was a genuine Arya Samajist and had latterly become imbued with the missionary spirit. The deceased had been ailing for a long time; but the sudden and dramatic arrest of her beloved son, L. Balraj, B. A., in connection with the Delhi Conspiracy Case aggravated the malady. The refusal of the Delhi police to carry out the order of the Court that Balraj be permitted to see his mother accelerated the tragic end. Lala Hansraj has lost not only a wife but also a life-long friend. Our heart goes out to him in this calamitous bereavement. We cannot trust ourselves to write more on the subject for the deceased was almost a mother to us and our heart is heavy with grief. May the Bountiful Lord who is the Fount of Mercy and Peace bring *shanti* to Lala Hansraj and the other survivors.

The so-called Hindu University.

The long-expected reply to the representation of the promoters of the Hindu University has at last been received. The Ltieut.-Govr. of the United Provinces will be ex-officio Chancellor. The Chancellor will be supreme in the affairs of the proposed University and the Senate and the Syndicate will be expected to loyally carry out his mandates. The appointment of the Vice-Chancellor and the Provost, the staff and the examiners will all be subject to his veto. He will see that the courses of study are properly framed, no

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unnecessary new faculties are instituted, the number of university students is kept within proper limits, the Senate and the Vice-Chancellor do not indulge in wasteful expenditure and that the University does not cheapen its degrees. The University Senate consisting among others of the Hon'ble Dr. Sundar Lal, Dr. Guru Das Banerji, Pandit Madan Mohan Malviya and Dr. Rash Behari Ghose will be like a Children's Court with the Lieutenant-Governor as friend, guide, philosopher and monitor. He will preside over the Court and exercise paternal and minatory vigilance. The Vice-Chancellor and the members of the Senate will have a merry time. They will pass resolutions with a happy-go-lucky manner because they will be conscious all the time that they form a Governing Body which is suffered to play at governing under the governance of a real Lieutenant-Governor, and that the ultimate responsibility will be His Honour's. Suppose the Hon'ble Pandit Sundar Lal who has so long been Vice-Chancellor of the Allahabad University is also appointed Vice-Chancellor of the Hindu Univertity. In both capacities he will be under the Lieutenant Governor the joint Chancellor. But by some miraculous process all the capacity for independent action and initiative that Pandit Sundar Lal possesses while at Allahabad will vanish as soon as he takes train and reaches the historic town of Benares—the Vice-Chancellor of the Allahabad University is not so much under official tutelage as the Vice-Chancellor of the proposed Hindu University will be. So Dr. Sundar Lal, in case he is appointed Vice-Chancellor of the proposed Hindu University—and a fitter person it will be difficult to find in these provinces—will become possessed of a multiple personality. What a delicious experience? We congratulate the Hon'ble Pandit in advance. We may state here our conviction that so long as Sir James Maston is at the head of the United Provinces Administration, there is no danger of undue Government interference, for His Honour's sympathies with the aspirations of educated India are well-

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known. We have, however, discussed the question not on personal but public grounds. An uninterrupted succession of Mestons cannot be guaranteed by statute. In the civil service there are Hewetts as well as Mestens.

Swallowing Camels and straining at Gnats.

The publication of Sir Harcourt Butler's letter to the Maharaja *Bahadur* of Darbangha—to whose doughty and valiant championship we owe this University—has caused profound dissatisfaction. Mrs. Besant has wired to her colleagues on the University Society to refuse to have a University on these conditions and has declared that she would not have made over her Central Hindu College to the University Society if she had foreseen all this. Dr. Rash Behari Ghose repents of having donated one Lakh of rupees towards the funds of a movement that has ended in a fiasco. Even the *Leader* is indignant and has published two strong and effective articles. So there is a chorus of unanimity in favour of rejection of the Government's conditions. We take the risk of striking a solitary note of dissent. We believe the Government is logical and the promoters of the University are illogical and we admire logic even if it go against us. The Government demanded that in the *Hindu* University Hindu culture was not to be accorded a higher position than in the official Universities. The promoters assented with acclamation. Sir Harcourt decided that in the Hindu University English and not Hindi, the language of the Hindus, was to be the medium of instruction. The promoters bowed assent. When the weeding out of all essential Hindu elements was agreed to, the Government graciously conceded that it might be called the *Hindu* University. We can see that Sir Harcourt possesses the saving grace of humour of which our leaders are devoid. Instead of joining Sir Harcourt in a good-humoured laugh, they were profuse in expressions of gratitude. Having agreed that the so-called Hindu University should be not a new culture of light for the con-

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servation, development and diffusion of Hindu culture but a replica of Universities avowedly founded with the chief object of fostering occidental culture, they are now moving heaven and earth because they will not be supreme in the direction of the affairs of an eastern seat of western learning. This makes our sides split with laughter. If the University had to be made a seat of Hindu learning, their claims to supremacy in the management would have been entitled to a sympathetic consideration, for none but a Hindu by tradition and culture and preferably also by birth can properly guide the destinies of a centre of Hindu culture. But if the University is to conserve the spirit of occidental culture, it is but fair that a representative of the Government that introduced this culture in India and has so far presided and watched over its progress should be at the helm of affairs. Possibly the claim of our leaders is that by culture and training they are by no means less occidental than the Government that is responsible for bringing them into being. If that be so—and we do not dispute the justness of the claim—let them fight for more power in the official universities than create by *their* funds a replica thereof and demand supreme control therein.

The Second Patiala Imbroglio.

It seems that the Patiala Durbar that is under the influence of the Tat Khalsas is determined to confer martyrdom on Aryas and to earn a niche in the temple of history as the first Government to let some of its officials persecute innocent inoffensive Aryas. Our readers cannot have forgotten the notorious Patiala case which ended so dramatically and from which the Maharaja emerged with a sorry face. A vindication and assertion of innocence was miscalled an apology and thus the face of the Durbar was saved. It was expected that after that bitter experience the Durbar would think twice before once again listening to the

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advice of fanatics. But it seems that His Highness has not felt strong enough to refuse to listen to the voice of bigotry and fanaticism. Some Sikhs of Patiala—Government servants—published filthy attacks upon the character of Bhagwan Dayananda whom lakhs of Aryas and millions of Hindus revere as a Rishi, Master and Redeemer. The libellers had a filthy and lascivious mind and such minds always run riot when they contemplate Niyoga which can be understood only by clean minds. M. Bishambar Nath and M. Raunaq Ram wrote a decent reply in which they proved on the authority of authentic Janam Sakhis that Mai Ganga Devi, the wife of Guru Arjan Dev, who was childless approached a Sadhu at the command of her husband and the result was that she was blessed with a son. The Aryas do not believe in miracles and supernatural agencies. The only conclusion at which an Arya who read that passage could arrive was that the birth of the child took place in the ordinary course of nature and because it was done with the concurrence of the husband it might be called a form of Niyoga. The argument was that when one of their own gurus had sanctioned Niyoga, the Sikhs had no business to write and speak of it in filthy terms. The Aryas believed that Niyoga was practised in ancient times by Rishis and therefore this statement in the mouth of an Arya could not be intended as defamatory. It was a fair comment. There was no misquotation. The inference was not stated as a fact but stated as an inference and for what it was worth. Do enlightened Sikhs believe in immaculate conception and the miraculous birth of Christ? Would they like it if a denial of this fundamental doctrine of the Christan Church on their part in public was punished as a criminal offence by the Christian British Government? The question was purely historic and could be fought out on its merits by an examination and rebuttal of the evidence produced by M. Raunaq Ram? Was this done? Was any attempt made to refute the evidence put forward? On the contrary no Sikh writer has so far questioned the

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genuineness of the quotation and the authenticity of the *Janam Sakhi*.

What Sikh demagogues, petty—fogging scribes and adventurers have done is to inflame the sentiments of the Sikhs 90 per cent of whom are uneducated and hardly literate against the Aryas. Their object it has throughout been to make money by creating bad blood between the Aryas and the Sikhs, and they have done their work admirably and succeeded beyond their expectations. Meetings of Singh Sabhas were held and people who had never had a sight of M. Raunaq Ram's booklet passed wild resolutions calling upon the British Govrnment to suppress the book and prosecute the authors. But an enlightened Government could not listen to such wild advice and penalise historic criticism and expression of honest opinion. In fact the Government itself has at its own cost got many old historical manuscripts printed throwing light on the traditions of the various peoples inhabiting India without paying any regard to the feelings of the fanatical, the uneducated and the ill-educated. It is, in fact, the duty of a civilized government to place raw data before scholars at its cost—for scholars who are generally poor cannot obtain access to these documents without the aid of the state. One such publication printed by order of the Secretary of State for India in Council is the Adi Granth by Dr. Earnest Trumpp. It is a valuable repository of old Sikh traditions about the lives of the Gurus. The work was first published in 1877. Although the Government paid the costs of the publication it is clear that it did not impose any inquisitorial limitations on the right of free speech of the author. He has spoken out his mind pretty fearlessly. On page VII, we are told that the Sikh Granth is " incoherent and shallow, and couched at the same time in dark and perplexing language, in order to cover these defects." On page LXXIV, the author prints a most filthy story —which may be untrue historically—taken from an

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old Janam Sakhi written by a Sikh—which is still found in the India Office Library and marked $\frac{425}{2885}$ Bibliotheca Leydeniana. This story casts a serious aspersion on the sexual character of Guru Nanak in connection with the virgin daughter of Guru Angad and makes the latter revel in the recital of it. The story, for aught we know to the contrary, may be entirely groundless and the creation of the prurient fancy of some bad and traitorous Sikh. Dr. Trumpp, however, adds the following footnote :— "The story which adds a good deal of light on the reasons of the intimacy of Nanak and Angad, is naturally left out in the Lahore Lithograph copy, being too discreditable to the character of Nanak." We differ *in toto* from the learned doctor and are not prepared to regard the story as genuine, but we hold that the Government would not be justified in suppressing this publication of its own even if some bigots clamoured for its suppression. The quotation is not dishonest and the question whether a certain portion of a religious work is genuine or spurious is a matter of opinion on which there are often differences even among learned adherents of the same religion. Now a Government which could allow such an expression of opinion in a publication issued under its authority could not consistently with its just reputation for fairness interdict Mahashya Raunaq Ram's publication, which casts no aspersion on the sexual character of Mai Ganga Devi— the story cited by Dr. Trumpp does clearly incriminate Guru Nanak, Guru Angad and Guru Angad's to our mind innocent pure and chaste daughter— ; on the contrary it attributes conduct to her which according to Aryan Ethics is legitimate and even virtuous.

A pertinent question may here be asked? Why do not the Sikhs, if they are honest in their opposition to M. Raunaq Ram, agitate against the work of Dr. Trumpp. Is it because they think the Arya Samaj is under a cloud ? Or is it because the better mind of the Sikh community has a legitimate grievance neither against Dr. Trumpp nor

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against M. Raunaq Ram and this agitation is spurious and has been, in the first instance, engineered by persons who have axes to grind. We have reason to believe that this is the case. Having failed to move Sir Michael O'Dwyer's wise Government, these interested persons began to work upon the feelings of the young Maharaja of Patiala who, in a weak moment, sanctioned the prosecution. The Tat Khalsa Officials of the State, however, turned the prosecution into a persecution. M. Raunaq Ram and M. Bishamber Datta were arrested without warrant, refused decent food and the elementary human right of bathing, beaten, cuffed, thrashed and otherwise maltreated. Bail was refused to them as if they had been guilty of some heinous offence.

Their Counsel was not permitted to see them, the agent of the Arya Defence Committee was lashed on the buttocks and abused and otherwise treated in a style so inhuman and barbarous that the blood of Aryas boils at the very thought of it. All this probably went on without the knowledge of the young Maharaja. When hundreds of indignant resolutions passed by Arya Samajes all over the country were wired or otherwise communicated to the Maharaja, Sir Michael O' Dwyer, Lord Hardinge and the Political Agent, the eyes of His Highness were opened and he issued the following Press *Communique* :—Various communications from different associations of the Arya Samaj have been received by His Highness the Maharaja as representations against the prosecution of two individuals in the State for indulging in grossly indecent and highly inflammatory remarks made in an open publication and calculated to wound the religious feelings of the Sikhs. To remove any misunderstanding the public and the Arya Samajists in particular are informed that these are only proceedings of an ordinary nature against two individuals for their personal action and in no sense a prosecution of the Arya Samaj as such. It is not at all in consequence of Patiala

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A little more plain speaking.

We deem it our duty to point out respectfully to
Highness that he has once more been deceived by his offic
He has not read M. Raunaq Ram's book. It is not a
which any independent judicial tribunal will condemn.
if it were, the Sikhs would not fight shy of a trial
British Court—why do they not file a suit at Lah
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even Christians under his rule are not safe if they go aga
the law. In the Maharaja's state there is no lawyer
eminence. Let him not, therefore, rush in where a w
older and more experienced ruler fears to tread. Let
do an act of bare justice by ordering a discharge of
accused. If, however, he is determined to proceed
the case, let him suspend all the officials at Barnala
have brought his government into disrepute, conte
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being a Sikh State that such action has been taken. The Patiala Government has taken action solely on account of the fact that the accused persons happen to be under their jurisdiction. Had a follower of any other religion committed similar offence and the Patiala Government had jurisdiction over him he would of course be similarly dealt with and would receive no protection or favour merely on account of belonging to any particular creed."

A little more plain speaking.

We deem it our duty to point out respectfully to His Highness that he has once more been deceived by his officials. He has not read M. Raunaq Ram's book. It is not a book which any independent judicial tribunal will condemn. For if it were, the Sikhs would not fight shy of a trial in a British Court—why do they not file a suit at Lahore, where the book was published. If the book were legally indictable, the British Government acting on the advice of the Crown Lawyers would certainly have prosecuted the publishers who are British subjects. Sir Michael O' Dwyer's Government has a reputation far severity in these matters; even Christians under his rule are not safe if they go against the law. In the Maharaja's state there is no lawyer of eminence. Let him not, therefore, rush in where a wiser, older and more experienced ruler fears to tread. Let him do an act of bare justice by ordering a discharge of the accused. If, however, he is determined to proceed with the case, let him suspend all the officials at Barnala that have brought his government into disrepute, contempt and ridicule by alleged unlawful barbarous and inhuman treatment of the accused and their friends and remove them from the scene of their alleged fanatical excesses pending the finding of an independent commission of enquiry to be presided over by the Political Agent or some

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other British Official appointed by the Punjab Government —for the outrageous and unlawful treatment of a British subject has been openly laid to the charge of these officials. Let him also if he really regards the Aryas as his equal subjects, order the prosecution of all those **Tat-Khalsas**—whether his servants or his subjects—who have indulged in filthy abuse of Maharishi Dayananda. Nothing short of that will satisfy the demands of enlightened public opinion in the country and if the Maharaja misled by his advisers refuses to listen to the voice of solemn reason, we shall agitate, agitate and agitate--agitate and suffer patiently—till we have brought pressure to bear upon our just and beneficent Government and secured an interference on the part of the Paramount Power in the interests of British subjects and Aryas so barbarously treated in Patiala. It would be wiser for the Patiala Durbar to retreat gracefully while there is time to do so. Let the Durbar remember the ludicrous termination of the Prosecution and Persecution which has made the year of grace 1909 a notable year in the history of the Vedic Church.

The Sattyarath Prakash and the Sikhs.

Mahatma Munshi Ram, the undoubted leader of the Arya Samaj, held out the olive branch by suggesting in the columns of the Lahore daily **Desh** that though nothing could be done in respect of M. Raunaq Ram's book because the case was *sub-judice*, better relations could be established between the Aryas and the Sikhs if a Committee consisting of an equal number of Arya and Sikh leaders was appointed to examine publications alleged to be objectionable on either side. He suggested that Sardar Jogendra Singh might preside over this conference. The self-styled Sikh leaders whom harmonious relations between the two com-

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munities will push into the back ground have rejected this offer. One of them, editor of a yellow rag, has declared that there can be no lasting peace so long as the Sattyarath Prakash is not suppressed! What an audacious and impudent suggestion? Now what is the head and front of Bhagwan Dayanand's offending? In the 11th chapter of the Sattyarath Prakash he has presented a critical survey of the religions of Arya Varta and has also criticised both favourably and adversely the Sikh religion Is the Sattyarath Prakash to be suppressed because the author thereof has criticised Sikhism? Why should not the Granth Sahab and the other sacred books of the Sikhs be, also, suppressed because not only they criticize adversely the Vedas and the Puranas but much more because they preach a boycott of sections of his Majesty's subjects.

Prahlad Rai says!

ਮੜੀ ਗੋਰ ਦੇਵਲ ਜੋ ਮਾਨੈ। ਪਰਪੰਥਨ ਕੋ ਊਚ ਬਖਾਨੈ

ਸੋ ਸਾਕਤ ਸਿਖ ਗੁਰੂ ਕਾ ਨਾਹੀ। ਫਾਸਿ ਪਰਿਯੋ ਸਮ ਕੰਕਹ ਫਾਹੀ॥

It means that temples, shrines and burning places are not to be worshipped nor are other religions to be praised. The Rahit-nama of Nand Lal (p. 6, 46) has the further injunction.

"Do not listen to any calumny respecting the Guru, and he who speaks ill of the Guru, must be killed with a sword."

Is not this direct incitement to murder? To make each individual Sikh a judge is to preach anarchy of the worst description. A Sikh is not even to salute one who is not a Sikh, otherwise he is an apostate and accused by God. Who bows his head to one who wears a cap (*i. e.*, a Muhammadan) or shaves his head (*i. e.*, a Hindu) is doubtless worthy of hell.

Prahlad Rai says on page 20.

ਦੇਪੀ ਦੇਖ ਨਿਵਾਵੈ ਸੀਸੁ। ਸੋ ਸਿਖ ਨਰਕੀ ਵਿਸਵੇਬੀਸ॥

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He is not even to place a piece of cloth or anything belonging to a Muhammadan on his head, otherwise he will suffer many deaths. (Nand Lal's Rahit-nama p. 2, 9) A true Sikh should always be engaged in war with the Muhammadan and slay them, fighting them face to face, it is his duty to destroy the enemies of his faith, and to aid in the diffusion of the Sikh religion. (See Nand Lal's Rahit-nama pages 7, 62, 64, pages 9, 73, 77, 79, 80). No confidence should be placed in Yogis and Turks. Prahlad-Rai says, page 22.

ਕਾਨ ਕਟੇ ਅਰ ਤੁਰਕ ਕਾ ਕਰੈ ਨਾ ਮੂਲ ਬਿਸਾਹਿ।
ਜੋ ਸਿਖ ਸੋਂ ਹਿਤ ਨਾ ਕਰੈ ਪਰੈ ਨਰਕ ਮੋਂ ਜਾਇ॥

Guru Nanak says!

"A fetter is the Veda, dispute and pride. By a fetter (one) is destroyed ; spiritual blindness is a disease."

Trumpp's translation.

(Rag Asa, Mah I, Astpad H, verse 7).

Guru Amar Das says.

"The Brahman's chief business is the study of the Veda. "From it the gods were produced, spiritual illusion and (wordly) thirst.

"The word of the Veda, affected by the three qualities, is an embarrassment.

"Having read a sentence, he (*i. e.*, the Pandit) explains it, (but) death strikes (him) on the head,"

(Ibid Rag Gauri Mah III, Ashtapad IV, XXII).

The same Guru says!—

"The six (philosophical) systems, the Jogis and Sanyasis are led astray in error without the Guru." (Ibid. Siri Rag Mohala III V, XXII, 5).

These passages are clearly against the Vedas and the Shastras and pour contempt upon them. Would the Sikhs

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like an agitation in favour of the suppression of the Granth because it contains these and similar passages.

A Dispassionate Examination of what the Satyarath Prakash says.

Let us see what Swami Dayanand says about Guru Nanak.

> 'The aim of *Nanak* was, no doubt, good, but he did not possess any learning and was merely acquainted with the dialect of the Punjabee villagers among whom he was born. He was quite ignorant of the *Vedas* and the *Shastras* and of *Sanskrit*, otherwise why should he have written *Nirbhau* instead of Nirbhaya. Another proof of his ignorance of the Sanskrit language is his composition called Sanskrit hymns. He wanted to show that he had some pretensions to the knowledge of Sanskrit..... .....hence it is that in his book called Granth the Vedas have been praised as well as censured, because had he not done so, some one might have asked him the meaning of a Vedic Mantra and as he would not have been able to explain it he would have been lowered in the estimation of the people. Anticipating this, he from the first, denounced the Vedas here and there, but occasionally also spoke well of the Vedas, because had he not done so, the people could have called him a Nastika *i.e.*, an atheist or reviler of the Vedas."

Now if we analyse this opinion, we find that it has two factors (1) Guru Nanak was ignorant of Sanskrit although he claimed that he knew Sanskrit (2) The Vedas have been praised as well as censured in the Granth. Now both these contentions can be proved by quotations from the Granth. That he claimed a knowledge of Sanskrit is clear from the fact that he composed श्लोक सहसंकृती

That his Sanskrit was jargon and not grammatically correct classical Sanskrit will be clear to Sanskrit-knowing people from the following specimen :—

पाढ़ पुस्तक संध्या बादं । शिउ पूजसि बगुल समाधं । मुंडित मुंठ विभूषन सारं गलि माला तिलक लिलाटं । दुइ धोती वस्त्र कपाटं ।

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Now everybody who has even a smattering of Sanskrit knows that grammatically it is all wrong Sanskrit and that the words पढ़ि बगुल झूठ बुरे धोति are not Sanskrit words at all. Now we come to the 2nd point. A verse from Guru Nanak's writings has already been quoted in which the Veda has been denounced. Now we quote verses uttered by Guru Nanak and other Gurus in support of the Veda and Puranas.

(1) From the mouth of the Guru (God) is the sound, from the mouth of the Guru (God) is the Veda, in the mouth of the Guru is it contained (or absorbed) (Trumpp's Translation Japji 5 Guru Nanak).

(2) If the Puranas are highly appreciated, if the wick of fear is applied to the body, the understandig is unawares kindled (Ibid Sri Rag Mohalla V. Ghar. Guru Nanak).

(3) What is forbidden by the Veda (and) the saints, to that (thou art), inclined, and O friend ! After the manner of hazard—gambling the senses subdue and over come (thee).

(Ibid Gauri, Mahala V. CXLVIII, CCXVIII, Guru Arjuna Deva).

(4) All the Shastras and Vedas were searched by me, no one is saying, that there is another (but the supreme).

(Ibid Rag Gauri Mah V. Bavanakhsi XX. Guru Arjuna Deva)

This is in direct antagonism to the spirit of the verse of Guru Amar Dass quoted above in which the Vedas have been called the source of polytheism.

(5) The Vedas, the Puranas and the Smriti have pronounced the correct words ! (That) the name of Ram is the one (true) word.

(Ibid Rag Gauri Mah V. Sukhmani I. Guru Arjuna Deva).

(6) Behold, in the Veda, the Puranas the Smriti, in the moon, suns and stars is the one.

(Rag Gauri Mah V. Sukhmani XXIII).

(7) Conscience is the workshop, patience the goldsmith. understanding the anvil, the Veda the tool.

Guru Nanak Deva.

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The Religion of the Sikhs.

A few words about the religion of the Sikh Gurus will not be out of place. In the first place we must not expect any logical correlation and coherency or consistency of parts with one other and the subordination of the parts to the central design in the religious system of the Sikh Gurus. They were Bhagats and warriors and not philosophers. Says Trumpp!—

> 'Nanak is in the habit of rambling from one thought to another without any attention to logical coherence."

Again.

> "Nanak himself was not a speculative philosopher, who built up a concise system on scientific principles, he had not received a regular school training and uttered, therefore, his thoughts in a loose way."

What is true of Nanak is much more true of other Gurus all of whom with the exception of Guru Hargovind, Guru Tegh Bahadur and Guru Govind Singh—who were military heroes and political leaders of the Hindu Community—were saints and Bhagats and not philosophers. Like most medieval saints though they recognised one supreme God, they did not reject the Hindu Pantheon but accepted all the gods as subordinate to Brahman. They were influenced by the cult of Vaishnavism and worshipped Rama. Nanak says.

> "There are six houses, six Gurus, six (methods of) instruction. The Guru of the Gurus is one, the garbs many."
>
> (Asa, Mah I, Sabd XXX).

In the following verse the worship of Rama, the son of Dasrath, is clearly taught by Guru Arjuna Deva!

> "To whom shall I make prayer and petition, as Raghu, (my) king is hearing (Gauri Mah V, CXXIII, CXXCIII.

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In the following verses the objective existence of Pauranic gods, goblins and fiends is clearly recognised.

"Many crores of Deva, Danvas and umbrella-bearing Indras all things He keeps in his string,

* * * *

Many crores of Yakshasas, Kinnars and fiends.
Many crores of goblins, spirits, hogs and deers.

* * * *

Many avatars have taken place (Mah V Shukhnani X).

In the following passage Guru Nanak clearly recognises the distinct existence of subordinate deities.

"To thee sing Isar (Shiva) Brahma, the Devi, (who) display lustre being always adored by thee," (Raga Asa Mahala I, Ghar I, Sodhar).

This belief in the Hindu pantheon with one Supreme Director not having been worked out into a system led sometimes to the recognition of the various deities as different aspects of the one God and sometimes degenerated into gross pantheism. There is a magnificent passage in the Japuji which supports the first view !—

"The Guru is Isr (shiva), the Guru is Gorakh (Vishnu), Brahma, the Guru is the mother Parbati. If I would know, would I not tell ? The story can not be told. O Guru ! let me know the one, that the one liberal patron of all beings may not be forgotten by me !,'

(Jupaji, 5).

Of course there are innumerable passages which inculcate gross pantheism. Here are a few !

(1) Given to pleasure is my Lord, brimful he is contained (everywhere), He himself is the fisher and the fish. he himself is the water and the net. He himself is the bait of the net he himself is within (it) the greedier (of the fish).

He himself is enjoying pleasure, he himself is the pleasure, he himself is amusing (others) with pleasure.

He himself is the petticoat (= the woman), he himself is the husband of the bed.

(Sri Rag Mahalla I, Ghar IV).

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The Gurus believed in fatalism, a degenerate form of the Law of Karma. This fatalism has been the curse of India. Here are a few quotations in support of this view ?

(1) The lot has fallen, none effaces it. What do I know, what do I know, what will happen in future ? What has pleased him, that has come to pass. None other is acting (but he).

(Gauri Mohalla I, Sabd X, 1),

(2) The power of this one is not in this one's hand.
The cause of causes is the Lord of all.
The creature is helpless and must obey.
What pleases to that one, that will be.

Guru Arjuna.

It is greatly to the credit of the Sikh Gurus that they never set up the claim of Divinity. Nanak especially had a deep consciousness of his limitations, and never for a moment uttered a single blasphemous thought. Says the Guru.

"Who are low-born amongst the low, who are the lowest of the low, in their Society and community is Nanak, what emulation (have I) with the great ?"

The Gurus were in theory opposed to hereditary caste, though in practice they adhered not only to caste but also to Shradh, Durga Puja and other orthodox practices of the Hindus. None of the Gurus married his children outside the narrow bounds of his caste.

In theory, of course, their attitude was that of uncompromising opposition. Says Guru Arjan Dev.

"A low chandal woman becomes a Brahmani, from a Shudra woman (one) becomes the best, O dear ! "

(V, XLIV, CXI).

It will now become patent to our readers that the Arya Samaj has no reason to be hostile to the Sikh Church. The Sikh Gurus in their own necessarily imperfect way prepared the ground and Bhagwan Dayananda came and sowed the seeds. If the propaganda of the Arya Samaj has spread with greater rapidity in the Punjab than elsewhere, we must all express our gratitude to the Sikh Gurus who were the pioneer religious and social reformers in mediéval times.

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It is a pity that the fanatical antics of some so-called a nominal adherents of the Gurus should permanently imp the good relations that ought to subsist between the t progressive communities. Every true Arya and ev genuine Sikh ought to set his face against this catastrop

---

"The Passage of Life."

BE not the servant of bad forces, nor unite with them in friendship. Contact thou ever must have; but only that which—— by the motion of continual evolution fast entailed——is unavoidable, being of the Essence.

ELIZABETH ARNOLD.

(in "Thoughts by the Ganges")

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THE FIRST SEER OF THE NEBULAR HYPOTHESIS.

(By Mr. Shivnath Ahitagm).

Dirghatama the seer of Sukta 164 of Mandula 1 of Rigveda sings in Mantra 43.

शकमयं धूममाराद्पश्यं विषूवता परएनावरेण ।
उक्षाणं पृश्निमपचन्त वीरा स्तानिधर्माणि प्रथमान्यासन्॥१।१६४।४३

Sayana comments on this as under :—

"शकमयंधूमम् The smoke of dried cowdung आरात् not very far अपश्यम् I have seen परः beyond एनेन this विषुमता spreading अवरेण inferior (smoke) I, *i. e.*, Yajamana. उक्षाणम् the sprinkler of fruit of Yajyna पृश्निम् of white color ; पृश्नि is Soma Valli. Him वीराः the priests अपचन्त prepared by pressing the juice. तानि Those धर्माणि doings आसन् were प्रथमानि great." Or it may mean that Soma became a bull. First the gods cooked him for Yajna. The smoke which rose therefrom became cloud.

TRANSLATION.

"I, Yajamana, have seen not very far, beyond this inferior smoke, the smoke of dried cowdung. The priests prepared the white coloured Soma, the sprinkler of the fruit of sacrifice by pressing the juice of Soma Valli. Those were great doings."

Or

"The gods cooked the Soma bull for Yajna. The smoke which rose therefrom became cloud which I have seen. Those were great doings."

Griffith translates this Mantra as under :—

"I saw from far away the smoke of fuel with spires that rose on high over that beneath it.

The mighty men have dressed the spotted bullock. These were thecustoms in the days afore time."

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In the notes to this Mantra Griffith says:

"*The smoke of fuel*, arising from burning cowdung. *The mighty men*, the Heroes, the Gods. *The spotted bullock*: the Soma. The whole may, perhaps, be a figurative description of the gathering of the rain clouds."

Both these translations are highly unsatisfactory. The reader sees nothing of great doings or of ancient custom in the gathering of rain clouds, beyond which Sayana or Griffith do not take him. The translation is a slur on the intelligence of Dirghatama the seer of the following Mantras in the same sukta, which have been honoured by quotation in the upanishads.

द्वासुपर्णासयुजा सखायासमानं वृक्षं परिषस्वजाते ।
तयोरेन्यः पिप्पलं स्वाद्वत्त्यनश्नन्नन्योअभिचाकशीति ॥ १।१६४।२०
ऋचोअक्षरे परमेव्योमन्यस्मिन्देवाअधिविश्वेनिषेदुः ।
यस्तन्नवेद किमृचाकरिष्यतियइत्तद्विदुस्त इमेसमासते ॥ १।१६४।३९
इन्द्रं मित्रं वरुणमग्निमाहुरथोदिव्यः ससुपर्णोगरुत्मान् ।
एकंसद्विप्राबहुधावदन्त्यग्निं यमं मातरिश्वानमाहुः ॥ १।१६४।४६

Satyavrata Samasrami in his ऋग्वेदपरिचय throws some light on the word शकपूयं धूमम् but being misled by Sayana's misinterpretation of उक्षाणं पृश्निम् he has not been able to extract any better sense from the Mantra. Samasrami refers to some mantras in the Atharva Veda, where the word शकधूम occurs. शकधूम is therein called the Lord of nakshtras. I am unable to quote, as I havn't got the book here with me, but anybody can verify it by seeing the word शकधूम in the index of the Atharva Veda, which gives the reference to the mantras in which this word occurs. The Rishi here calls it शकधूयं धूमम्, correctly rendered by Sayana and Griffith into smoke of cowdung, without however catching the meaning which should be plain after the above reference. शकधूम is in fact nothing else than a nebula, which to the naked eye looks like the white smoke of dried cowdung. The Rishi in the whole sukta

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is describing the wonders of the creation and the creator, *i.e.*, sun, planets, worlds, Time, Soul, God, &c., and what more natural than his observing smokelike patches between stars in a clear night and trying to divine their cause. **शकधूम** is the technical expression for a nebula, but the Rishi artfully calls it **शकमयं धूमम्** in order to connect it with fire implied in **अपचन्त** "were cooking." The second word which has been misinterpreted is **विषूवता**. Sayana may be excused for this mistake for want of knowledge of Astronomy, but Griffith must have been deterred from rendering it by "Equinoxical point" which is the meaning given in dictionaries, on account of the unwillingness of oriental scholars in crediting the Vedic Rishis even with elementary knowledge of Astronomy plain to an ordinary observer of the heavens without the aid of instruments. He has therefore rendered it by the word 'spires,' which meaning is not found in dictionaries, nor is it derivable from the root **विष्** to spread. **आरात्** means both near and far and we take with Griffith the latter meaning. **अवर** has been translated into "inferior" by Sayana and "beneath" by Griffith. We render it by lower, one of the meanings given in dictionaries, practically the same as that given by Griffith. The 3rd word which has been misinterpreted by Sayana, is **पृश्निम्**, This word never means "of white color" and unfortunately for Sayana "Soma" of which it is an attribute is never "white." It is of brown colour **बभ्रुवर्णः** The word **पृश्नि** means spotted as rendered by Griffith, but the wonder is that he has been misled by Sayana into identifying it with Soma, which is never spotted but always brown. **उक्षा** is bull and a very frequent term for **द्यौः** the heavens, the earth being cow he impregnates by rain as the readers of the Rig veda know. The spotted bull can therefore be nothing else than the "starry heavens" and Apte in his dictionary has given "The starry sky" as one of the meanings of "**पृश्नि**" **उक्षाणं पृश्निं** is therefore starry heavens and not Soma as

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rendered by Sayana and accepted by Orientalists.

वीराः has been correctly rendered by Griffith as meaning the "mighty gods," *i. e.*, the mighty forces of nature. प्रथमानि धर्माणि has been correctly translated by Sayana as meaning great doings. The literal translation would be "primeval doings of gods" and we always prefer literal meanings, which invariably give better sense. The whole mantra literally translated would therefore mean as follows :—

"अपश्यम् I have seen (a thing like) शकमयं धूमम् smoke of dry cowdung आरात् from far, परः beyond एनाअवरेण this lower विषुवता equinoxial point. वीराः the mighty gods अपचन्त were cooking उक्षाणं पृश्निम् the spotted bull (the starry sky). तानि These आसन् were प्रथमानि the primeval धर्माणि doings of gods.

There are two equinoxial points, the vernal and autumnal, the former being the intersection with celestial equator of the ascending course and the latter of the descending course of the sun. The Rishi sees a nebula in the southern sky beyond the lower or autumnal equinox and boldly divines that the smoke is there, because the mighty gods are cooking the starry heaven at that place. Further he adds that these were primeval doings of gods, apparently meaning that our starry heaven was similarly cooked from a nebula. What is this, if not the nebular hypothesis expressed in the most condensed and pithy language imaginable.

The Oriental scholars, who take the Rishis as ordinary religious poets, do not credit them with inspiration, but those who have studied the accounts of great scientific discoveries of the world know that discoveries have not always come down as results of scientific reasoning or of mathematical calculation, but as sudden inspirations, which have been demonstrated afterwards by reasoning and calculations, or have been verified by instruments and other scientific appliances.

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It is, therefore, nothing short of unreasonable prejudice to deny the possibility of inspiration in the case of Vedic Rishis, who were as keen and earnest observers of nature as the modern scientists. They were in fact more than mere observers. They were its enthusiastic lovers and adorers and what wonder, if nature chose to reveal its secrets by inspiration to them as it does to its votaries now.

To appreciate the beauty and grandeur of the mantra, it is necessary to have a glimpse of the giddy heights to which the contemplation of its meaning leads the human mind. The visible heaven with its myriads of stars, each of which is a self-contained system of worlds like our solar system, is but a fringe of the vast belt of the milky way, which can be seen on any clear night. The milky way consists of myriads of such heavens, that have been cooked by the mighty gods from nebulae. The nebula seen by the Rishi probably no larger than a fist of the hand, really occupies very much vaster space than the whole of our visible heaven with its myriads of stars, but on account of its immense distance from the stars, looks so small, just as the sun on account of its distance from the earth looks so insignificantly small in comparison with the vast plains of the earth, although it is known to be 13 lacs times as large as the whole of this earth When this little patch of smoke has been cooked, it will condense into a reasonable size, *i. e.*, the size of the whole of our starry heavens or perhaps even larger. The few inspired words of the mantra which can be easily committed to memory bring all the above in a twinkling to the mind, which realizing its own littleness in comparison with the vastness of the universe prostrates in wonder and awe to the creator of these wonders. This is the practical use of the mantra, but to fully grasp its meaning it is necessary to have a knowledge of astronomy, which is one of the 6 Vedangas and has been described as the eye of the Veda. As this Vedanga is not now available in its complete state in Sanskrit, it is necessary to supplement instruction in it by English books on descriptive Astronomy.

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MEDICAL SCIENCE IN THE VEDA.

(By Pandit S. D. Satwalekar, Lahore.)

All the Rishis faithfully believed the statement that the Veda was an original book on all lores, that it contained all the Sciences in their rudimentary form, that the chief duty of all the Aryas was to study it (the Veda) and to teach it to others, and other similar statements; and, not only we do not question their faith, but rather we hold these statements as self-evident truths. Yet there is no definite knowing what particular sciences are to be found in the Veda, and so also about their systematic development. Here it is to be noted with regret that the scholars have not yet sufficiently engaged their attention in this direction.

Certainly I don't claim to be an authority on the Veda; yet with my little acquaintance with it, what I have gathered is—which I believe to be quite true—that the Veda is a store-house of various sciences. My belief is that the main subject of the Veda is "Spirituality", and other sciences—very many of them—are treated as conducive to the attainment of it. Such secondary sciences that we prominently notice, are Sociology, Theology, Medicine, Politics, Jurisprudence, etc.

Last year I wrote a paper on 'Bacteriology in the Veda'. The Science of Bacteriology is only a part of the Science of Medicine. When I began to study the Mantras bearing on the Medical Science, it naturally came to my mind that there was a systematic treatment of that Science. But at present I have not fully linked together all the particular Mantras; consequently I am placing before the reader a few of them, from which he will come to know the import of the Vedic Medical Science.

I fully believe that the Ayurveda (the ancient Aryan book on Medicine) is nothing but an exposition and amplification of the Mantras on the subject found in the four

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volumes of the Vedas. This is corroborated by the Shrutikars in the following :—

इह खल्वायुर्वेदो नाम यदुपांगमथर्ववेदस्य
अनुत्पाद्यैव प्रजाः... .....कृतवान् स्वयंभूः ॥

सुश्रुत० सूत्र० अं० १

"Ayurveda is a sub-division of the Atharva Veda" that is, it is a subordinate Veda. But it is a fact to be regretted that this Ayurveda is now lost. The Ayurveda originated from the Vedas; and from it the ancient medical books, namely, Charaka, Sushrut, etc. That is to say, the Science of Medicine directly comes from the Veda. Consequently I may say that the seed of the Medical Science in the Vedas grew up into a large tree in the subsequent Medical Books. With this much introduction, I turn to my proper subject. Before considering the Mantras involving the main principles of the Medical Science, let us see what are the qualities and qualifications of a physician as given in the Rigveda.

यत्रौषधीः समग्मत राजानः समिताविव ।
विप्रः स उच्यते भिषरक्षोहा ऽमीवचातनः ॥

ऋ० १०।९७ ॥

"A physician is that learned man under whose flag muster together all the medicine to fight out battles against disease, just as all क्षत्रियs or warriors under their commander on a battle-field. He also kills bacteria, destroys the root of the disease, and consequently, removes completely the malady itself". From this it is clearly manifested that the following are the qualifications of a physician :—

(1) **विप्रः (विशेषेण प्राज्ञः)**—The physician must be learned, wise and thoroughly conversant with the Medical Science.

(2) **औषधि-संग्राहकः** also **औषधि-योजकः** He must store all kinds of medicines, and should administer them with discretion.

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(3) **रक्षो-हा (रक्षसां हन्ता)**—He ought to make a thorough and careful examination of the bacteria, and then, kill them.

(4) **अमीव-चातन**-(अमीवाः—रोगाः तान् चातयति दूरी करोति) He roots out the particular disease by an appropriate application of a proper medicine.

Thus, a physician is properly called or deserves the name of a true physician when he possesses the following four attributes :—

(1) Complete mastery over the Science, (2) Exhaustive collection of all kinds of medicines, (3) Efficiency—ability to cure the disease, and (4) Consequently, ability to remove the very root of the malady. In considering these four qualities of a true physician, the position occupied by the advertising mountebanks and charlatans now-a-days naturally dwindles into nothingness. So, it is not proper that any should be medical practitioners, but those who are really qualified for that profession. What a beautiful piece of advice is given in the mantra ! If we only listen to it, and act accordingly, no doubt, we will be surely much benefited thereby.

The following Mantra gives some physiological notions :—

यास्ते शतं धमनयो ऽङ्गान्यनु विष्ठिताः ।
तासां ते सर्वासां वयं निर्विषाणि ह्वयामसि ॥

अथर्व० ६।१०।२.

" There are hundreds of veins in a man's body. They are present in every portion of the body. We shall throw out all the poisonous matters in the body through these veins."

In this Mantra, two things are clear, (1) that there are countless veins in every part of the body, and (2) that when poison enters them (the veins), many diseases become manifest, therefore, these veins must always be kept

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clean, void of poison. From this it is quite clear that on this cleanliness of the veins, their purity, as it were, depends the harmony or the healthiness of the body. The names of some of the diseases caused by the poison entering or remaining in the veins are given in the following Mantra—

अंगभेदो अंगज्वरो यश्च ते हृदयामयः।
यक्ष्मः श्येन इव प्रापतत् वाचा सोढः परस्तराम् ॥
अथर्व० ।३ ।-.

"(1) Bodily pain, (2) Fevers, (3) Heart diseases and (4) Consumption—all these diseases will at once fly away like a Hawk (*i.e.*, will be cured at once).

In this Mantra, only four diseases are enumerated; others will be found in other Mantras.

(1) **क्षेत्रिय व्याधिः**—is that which one inherits from his parents. Such diseases (hereditary) are hardly cured at all. Their treatment is to be found in many places in the Atharva Veda.

(2) **निर्ऋतिः**—is that disease which is the result of intemperate habits and bad conduct.

(3) **आगः**—Contagious disease.

(4) **दुरितम्** —(दुः+इतं :—Some poisonous foreign matter finding its way into the body gives rise to these diseases. Their seeds (poisonous foreign matter) are called **दुरित** or sometimes 'poison'.

(5) **विषम्**—(वि+षं)—that by which the harmony of the body is set at naught, is called 'poison'. There are seven humours in the body. When all of them are present in their proper proportions, that is to say, when there is harmony between them, good health is the result; but when some foreign matter enters the above seven humours at concord, discord is produced internally, and thus a malady is originated. That by which this discord is produced is called 'poison'. This poison is said to be removed

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by the sun-rays, as can be gathered from the following mantras :—

ये अंगानि मदयन्ति यक्ष्मासो रोपणास्तव ।
यक्ष्माणां सर्वेषां विषं निरवोचमहं त्वत् ॥ २० ॥
पादाभ्यां ते जानुभ्यां श्रोणीभ्यां ते परिमंससः ।
अनूकाषर्षणीरुद्वाभ्यः शीर्ष्णो रोगमनीनशत् ॥ २१ ॥
सं ते शीर्ष्णः कपालानि हृदयस्य च ये विदुः ।
उद्यन्नादित्य रश्मिभिः शीर्ष्णो रोगमनीनशत् ॥ २२ ॥

अथर्व० ८।८।७८

" That by which intoxication is produced, and many other diseases are caused, is called ' poison '. The early morning sun-rays remove the poison settled in the feet, knee, buttocks, stomach, waist, head, forehead, heart and other parts of the body. In short, the rays of the morning sun cure many diseases "-

Here it is clearly stated that ' poison ' is the cause of many diseases, and an efficient medicine to cure them is the sun-rays. The rays of the sun remove the poison, and consequently improve one's health. Therefore, in the Vedas, the sun is given the name of शीर्षक्तेश. This very name of the sun indicates the above-mentioned property of its rays. Moreover,

अपचितः प्रपतत सुपर्णो वसतेरिव ।
सूर्य्यः कृणोतु भेषजं चन्द्रमा वोपोच्छतु ॥

अथर्व० ६।३।३५.

" As the eagle flies away, so will the bursting disease. For this purpose, may the sun prepare medicine, and the moon by its light destroy it (disease) ".

In this Mantra, it is clearly stated that the sun prepares medicine. In this universe, the sun is the life-giver. He, by his rays, restores the balance of life-power in this world. But man is so circumstanced, that he, of his own accord, lives in a closed space, and shuts himself from the life-giving rays of the sun ; and thus, by his own hands,

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brings to himself the inevitable fruit of " unhealthiness ". So, from this, we see how the houses should be built. The fashion of the house should be such as to allow inside as much sun-light as possible ; this improves the general health of the inmates.

The medical treatment by the sun-rays is known as **रश्मि स्नान** or sun-bath ; by which many diseases are completely cured. This much for the curative powers of the Sun. Now, we come to the province of ' Pure Air '.

द्वाविमौ वात आ सिंधोरा परावतः ॥
दक्षं ते अन्य आवातु परोऽन्यो वातु यद्रपः ॥ २ ॥
आ वात वाहि भेषजं वि वात वाहि यद्रपः ॥
त्वं हि विश्वभेषजो देवानां दूत ईयसे ॥ ३ ॥
ऋ० ७०।१३६

" There are two kinds of winds, (1) sea breeze and (2) land breeze. The sea breeze is more beneficial in effects than the land breeze, as the latter often comes in contact with many poisonous substances, and naturally brings them with itself. The pure wind brings medicine, as it were, in its turn ; so, may the pure wind and such others remove ' poison '. Pure wind is the centre of all medicines. Therefore, it is called an angel "

In this Mantra, we are told the curative powers of the pure wind. The wind coming over from the sea is pure air. It brings health with it. So, it improves one's health. In short, sea wind brings with it all medicines. Such is the efficient power of the pure wind. That is why we must always breathe in pure air. The cities and houses must be so constructed as to have as much free passage to the pure air as possible.

If the wind comes from a place inhabited by man, it brings with itself all kinds of bacteria producing disease, so it is harmful.

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While breathing, there are two kinds of winds one that is inhaled, and the other that is exhaled. If the inhaled wind is pure, it is beneficial to health. The exhaled wind is always impure, as it takes with it the inner impurities, and poisonous matter. On proper breathing therefore depends the healthiness of the body.

When this breathing is properly controlled, it is **प्राणायाम**. Its practice and manner, and how to follow it correctly—all this may be found in any book on Yoga. The correct practice of **प्राणायाम** cures many diseases. All this is for internal purity. External diseases may also be cured by the use of particular winds. One who daily breathes pure air, is generally speaking never attacked by any chronic malady. This is our daily experience, and this is more clearly put forth in the Veda.

In the above Mantra, "**विश्वभेषजः**" is used to denote '**वायु**'. This word is a central one which is open sesame to all the properties of the pure wind. The very word stands for the complete exposition of '**वायु**'. Pure air is at the very base of all the medicines. What may be achieved by the application of all other medicines, may also be achieved simply by the act of correct breathing. So, **वायु** alone can perform the function of all other medicines. The application of a particular **वायु** for a particular disease need not be discussed here.

Next we come to the efficiency of "pure water". For that see the following Mantras :—

अप्सु मे सोमो अब्रवीदन्तर्विश्वानि भेषजा ।
अग्निं च विश्वशंभुवमापश्च विश्वभेषजीः ॥ १ ॥
इदमापः प्रवहत यत्किं च दुरितं मयि ।
यद्वाऽहमभि दुद्रोह यद्वा शेप उतानृतम् ॥ २ ॥

ऋ० ७ । २ । १२ ।

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आपो हि ष्ठा मयोभुवस्तान ऊर्जे दधातन ।
महे रणाय चक्षसे ॥ १ ॥
यो वः शिवतमो रसस्तस्य भाजयते ह नः ।
उशतीरिव मातरः ॥ २ ॥
तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ ।
आपो जनयथा च नः ॥ ३ ॥

ऋ० ७ । ६ । ५ ।

" All medicines are present in Pure Water. As Fire is all beneficial, so Pure Water is all medical. Let all the poison in me be driven out by the profuse use of pure water. Let all my irregularities be corrected by the application of water ". " Pure water is all beneficial to health. It is quite wholesome ".

This is, in short, the purport of the above Mantras. Now, let us see the particular meaning of the various words that stand for ' Pure Water ' :—

(1) **विश्व भेषजीः-(सर्व-भेषजीः)**—Pure water is an essence of all medicines. It is a universal medicine as it were. When it is properly used, it is as equally efficient as any other medicine.

(2) **दुरित प्रवाहक= (विष-विरेचक)**—Pure water drives out the poisonous matter in our body. So, by drinking water in proper proportions, one can be quite healthy.

(3) **मयो-भुवः आप** :—Pure water is wholesome, improves health and, when drunk, gives pleasure.

(4) **शिव-तमः रस** :—Pure water radically improves health.

These words in the above Mantras show the efficient power of pure water. In the following Mantra are given the curative powers of it :—

जलाषेणाभिषिंचत जलाषेणोपसिञ्चत ।
जलाषमुग्रं भेषजं तेन नो मृड जीवसे ॥ २ ॥

अथर्व० ६ । ५७ । २

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" Sprinkle water on yourself. It is a powerful medicine. When drunk, it gives pleasure ".

Here it is clearly stated that sprinkling of water gives pleasurable sensation. In this way, it can be best utilized for curing some diseases, as **(जलाषं उग्रं भेषजं)**" pure water is a most powerful medicine ". What more can be said about the curative properties of water, than what is indicated in the above Mantra !

Till now, we have seen, in brief, the curative properties of the sun-rays (*i.e*, light), air and water. For fear of unnecessary lengthiness of the essay, we are giving a very brief sketch of every subject treated.

While discussing about ' pure water ' in the above Mantra, we come across one particular word, **'विश्वशं-भुवं'** for **अग्नि'**.

विश्वशं-भुवं——Produces of all that is good. Thus, fire also is entirely wholesome. This is why oblations to Fire are made.

" ऋतुसंधिषु व्याधिर्जायते ।
ऋतुसंधिषु यज्ञाः क्रियन्ते " ॥

This is a quotation from **ब्राह्मण**, which shows that *yajna* is performed to kill the disease—spreading bacteria. Shri Swami Dayananda Saraswati has fully treated this subject in his well-known Commentary. So, we desist from further exposition of **अग्नि.**

Next, we come to the treatment of medicine or drugs. Let us first clearly understand the real meaning of **औषधि** (drugs).

This word **औषधि** is made up of two words **ओष** and **धी.**

ओष (दोष)—Dirt, poison, bacteria,

धी—One that washes or removes.

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Therefore औषधि—that which removes दोष (poison). For this reason, herbs are called औषधि. There are many varieties of these drugs. Many of them are described in the Veda. For example, a few of them are quoted below. In the following Mantra we have a general description of औषधि.

या औषधीः पूर्वा जाता देवेभ्यस्त्रि युगं पुरा ।
मनै नु बभ्रूणामहं शतं धामानि सप्त च ॥ १ ॥
यादिमा वाजयन्नह मोषधीर्हस्त आददे ।
आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा ॥ २ ॥
ऋ० ८ । ५ । ७० । ७ ।

" औषधि were created three Yugas before the first appearance of man. They are of 700 kinds. If administered, when purified, they remove the particular disease."

Here three things are noted down, (1) that three Yugas before the creation of man, औषधि came into existence, (2) that there are 700 kinds of drugs, and (3) that these drugs destroy the root of the disease; from this third fact originated the Medical Science. The wording of the Mantra is very minute and careful. Only the administration of a natural drug is not sufficient for the manifestation of a proper result; but a particular drug should be used, only when it is properly prepared and purified; then and then alone, it will be most efficient in its effect in removing a particular disease. This step of purification and preparation must be undergone by every drug, before it is brought in use. This remark is just necessary, and so must be remembered by all.

The following are the quotations from the अथर्ववेद giving a full description of each drug :—

पिप्पली औषधि ।

पिप्पलीः क्षिप्तभेषजी उतातिविद्धभेषजी ।
ता देवा समकल्पयन्नियं जीवातवा अलम् ॥ १ ॥

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पिप्पल्यः समवदन्तायतीर्जननादधि ।
यं जीवमश्नवावहै न स रिष्याति पुरुषः ॥ २ ॥
वातीकृतस्य भेषजी मथो क्षिप्तस्य भेषजीम् ॥ ३ ॥

अ० ८ । ७० । ७०८

" The drug **पिप्पली** cures delirium ; also it is used for any long standing disease. It guarantees the perfect safety of one who uses it. **पिप्पली** is the best remedy for **वात** disease (gout) and for delirium ".

This is a complete description of the **पिप्पली**. It is a general medicine to many diseases. So this is used in various ways in curing many diseases. Bearing this in mind, the physicians use this drug very often. But it is used specially for two or three particular diseases, namely, delirium, gout and long standing diseases. In this way, there are many descriptions of various drugs in the Vedic Mantras. A few of them are cited below :—

श्यामा औषधि ।

कीलासं च पलितं च निरितो नाशया पृषत् ।
आ त्वा स्वो विशतां वर्णः परा शुक्लानि पातय ॥ २ ॥

अथर्व० ७ । ७३

आसुरी चक्रे प्रथमेदं कीलासभेषजमिदं कीलास नाशनम् ।
अनीनशत् कीलासं सरूपामकरत् त्वचम् ॥ १ ॥
श्यामा सरूपंकरणी पृथिव्या अध्युधृता ।
इदमु षु प्रसादय पुना रूपाणि कल्पय ॥ २॥

अथर्व० ६ । २४ ।

"The drugs Rama, Krishna, Ashwini and Shyama completely cure white leprosy (**कीलास=श्वेत कुष्ट**) and white drop (**पलित=श्वेत बिन्दु**) **श्यामा** restores the natural colour to the skin."

These four drugs can be used on white leprosy, as they have stood the vigorous test of reason, experiment and

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experience. The Veda gives us free and frank permission ; and therefore, now everything lies with us—to make a luxurious use of this permission in mitigating the horrors of the terrible diseases of our people.

अपामार्ग औषधि ।

क्षुधामारं तृष्णामारं तथा अनपत्यताम् ।
अपामार्ग त्वया वयं सर्वं तदपमृज्महे ॥ १ ॥
अपामार्ग औषधीनां सर्वासामेक इद्वशी ।
तेन ते मृज्म आस्थितमथ त्वमगदश्चर ॥ २ ॥

अ० ६ । ६ । ८७ ।

" The अपामार्ग drug is used for hunger, thirst and barrenness (childlessness). Of all drugs, this drug is the most efficient in its effects ".

This drug removes all the ailments arising from hunger, thirst and barrenness.

The Mantras about the growth of hair केश वर्धन appear in अ० ६।१३८, similarly, about the removal of impotence in ९।१३७ All these Mantras are not cited here, as it will necessarily increase the normal size of an essay. I will describe one more drug, and I have done.

सं ते मज्ञा मज्ञा भवतु समुते परुषा परुः ।
सं ते मांसस्य विस्रस्तं समस्थ्यमपि रोहतु ॥
मज्ञा मज्ञा संधीयतां चर्मणा चर्म रोहतु ।
असृक्ते अस्थि रोहितु मांस मांसेन रोहितु ॥ ४ ॥
यदि कर्तं पतित्वा शशाश्र यदि वाऽश्मा प्रहृतो जघान ।
भृग्व रथस्येवाङ्गानि संदधत्परुषापरुः ॥ ७ ॥

अथर्व० ४।१२५

" The herb Rohini speedily increases the amount of flesh. So, it is mentioned as a cure for wounds and scratches. This herb increases flesh, marrow and bones. All the wounds inflicted by stones, instruments, etc., are instantaneously cured by the application of this herb. As a skilful carpenter repairs the crumbled parts of a chariot in a very short time, so the Rohini herb speedily restores harmony to the body ".

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पिप्पल्यः समवदन्तायतीर्जननादधि ।
यं जीवमश्नवावहै न स रिष्याति पुरुषः ॥ २ ॥
वातीकृतस्य भेषजी मथो क्षिप्तस्य भेषजीम् ॥ ३ ॥

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अथर्व० ७ । ७३

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अपामार्ग औषधीनां सर्वासामेक इद्वशी ।
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मज्ञा मज्ञा संधीयतां चर्मणा चर्म रोहतु ।
असृक्ते अस्थि रोहितु मांस मांसेन रोहितु ॥ ४ ॥
यदि कर्तं पतित्वा संशश्रे यदि वाऽश्मा प्रहतो जघान ।
भृग्व रथस्येवाङ्गानि संदधत्परुषापरुः ॥ ७ ॥

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This is a full description of Rohini. Every learned and able physician should try his utmost to investigate fully all the properties of every herb or drug, and then make a proper application of it in giving speedy relief to a man suffering from a particular malady.

While preparing the drugs for use, a physician should aim at increasing their efficiency. Their efficient power or strength may be increased a hundredfold, or at times even a thousand times.

Such words as **शतवीर्य** and **सहस्रवीर्य** often occur in the Vedas in connection with drugs.

शतवीर्य—hundred times more powerful.

सहस्रवीर्य—thousand times more powerful.

Thus, there are three kinds of one and the same drug—(1) efficient, (2) more efficient and (3) most efficient. To know which is which, and which is best is the business of the learned physician with a keen eye for investigation and observation. This **वीर्य** (strength, efficiency) gives the particular drug a more powerful effect. But every kind of drug has its own proper field. Everywhere the most efficient is not required. At times, the least efficient is most useful. The strength of the medicine should be adjusted according to the nature of the disease and the patient. All this depends on the ability of the physician. Here we have done with the drugs.

Now, let us see what the Vedas say on the question of the purification of air by means of trees.

यत्राश्वत्था न्यग्रोधा महावृक्षाः शिखंडिनः ।
तत् परेता अप्सरसः प्रतिबुद्धा अभूतन ॥ ३ ॥
यत्र वः प्रेखाः हरिता अर्जुना उन यत्राघाटाः कर्कयः संवदन्ति ।
तत्परेता अप्सरसः प्रतिबुद्धा अभूतन ॥ ४ ॥
एय मग नोषधीनां वरिरुधां वीर्यावती ।
अजशृंग्यराटकी तीक्ष्णशृंगी व्यधूषत् ॥

अथर्व० ४ । ३७ ।

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" Where there is a luxuriant growth of the following trees namely, अश्वत्थ, न्यग्रोध, अर्जुन, अघाट, कर्करी, अजश्रंगी, अराटकी तीक्ष्ण श्रंगी there cannot remain the bacteria living on water".

The words 'अप्सरः' indicate the particular bacteria which live and grow on water. The presence of the above-mentioned trees may root out the cause of Malaria, as the malarial bacteria reside in water. This must be experimentally proved by planting these trees in the malarial districts. Many Mantras of this sort are to be found in the Vedas.

In this way there are many descriptions in the Vedas, of the various subjects having a general bearing on the Medical Science : a very brief reference to each of them will fill up the pages of a big volume.

It is only a year that I have begun to study this science. Though neither my profession is medical, nor have I a special head for it, yet a kind of liking is created in me since a year. So, from that time, I am devoting some of my time to the study of medicine. At present I have collected nearly 800 Mantras which contain most valuable medical facts ; and there are many others which I have not yet come across. It is also just possible that some of them might not have been correctly understood by me.

I have put them in a particular order as I thought it fit. Here I may request every learned physician to oblige all of us by carefully examining all the Mantras, and linking them in the most proper and natural order. I want to publish all the Mantras I have collected, together with those others which could be found at all ; but I don't know when that will be possible.

In conclusion, I may again humbly request learned physicians to give careful thought to this subject.

With this I finish.

ओ३म् शांति ३ ॥

—o—

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THE BAHAI MOVEMENT.

II

Its Universality and Scope.

(By Mrs. J. Stannard).

Having dealt in a former article with the subject of religions and their Founders and having emphasised somewhat the point that continuous and ever recurring periods of "revealed religion" to man were inevitably necessary in various times and places, certain aspects of the question may be worth a little further elaboration in order to better understand our true position regarding the religious and social needs of the time and our duties to them. A universal tendency to seek the higher realities of truth are unmistakably evident, giving rise to societies and cults scientific or spiritual, occult or mystical tending with their claims and teachings to greatly confuse thinking and mix philosophic values.

The earnest seeker will do well to choose warily his path these days and deviate as little as possible in the direction of egoistic leaders, self-interested "fishers" of men who desire personal aggrandisement and advertised glory! If India desires pure religion she will do well to consider the simplest truths and basic facts of her knowledge in the past, accepting with steady purpose those moral and spiritual ideas demonstrably right, the outcome of tried leaders and self-sacrificing pupils. Science is no longer divorced from religion nor the busy life incompatible with honor and morality.

The day of the idle mystic is over and that of the spiritual strenuous worker begun. Modern development shows us that liberty of thought and action are tending to reconstruct religious and social ideals. We feel the inrush of broader, deeper thinking and there is but one duty therefore on the part of all lovers of progress and that is to support those forces social and religious, which make for the higher synthesis of life and in order to do this with reflection an unbiased mind is indispensable. Racial,

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religious and patriotic prejudices are often greater stumbling blocks to a true mental perspective than mere ignorance.

In the breaking up of old dogmas religious and scientific history vital and vivid is being made, for we are working through startling and rapid changes. Nations with their religions are in the crucible of destiny and much dross must be purged out of the body social before the pure light of reason and love can be truly felt. We appear to be gravitating slowly towards a unification of races and the establishment of an inter-religious harmony of outlook never before so possible and upon which humanity will ultimately stand and view an altered world, for religious differences will have become impossible and the essential unity of life made itself felt in every great undertaking.

If one may venture to penetrate with this new spiritual outlook, or mental attitude so evidently calculated to help a progressive humanity, one might sum it up briefly as a remarkable tendency to simplify life and to restore *origins* of religious teachings and get at foundations of belief. The future would seem to be with those who make a direct appeal to the higher consciousness of manon the basis of One God whom the Vedas and therefore the Upanishads, describe as being both Transcendental and Immediate. If the Infinite can be apprehended in the human heart as "The Beloved" of the Persian mystics, then we have reached again in human evolution where "the rivers meet" and we are neither narrow dualists nor mechanical monists in belief and the individual thinking between head and heart will be scientifically realised. It is in this respect that Bahaullah's message to the world is so extraordinarily full and virile. His writings present the first interblending of a higher social order adapted to an unrestricted monotheism that has been given out for many a long century. Apart from the néed of a purification of scriptural interpt ations the real instinct at the back of the soul-cry for

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" the Bread of Life " is the obvious desire to attain through unity a more truly pure and stable social good, for only by a return to the eternal verities in conduct and religion shall we really touch more closely the Primal Source of Wisdom whose channels are the " supermen " of humanity, passing on higher thought which enables the individual to climb his own ladder to Heaven !

"When sin and irreligion" prevail, says Krishna, "I am born again " etc. Truth in fact like a sun rises once more on the world's horizon and the most highly inspired souls stand up to bring back to man the memory of his divine origin.

To the mass, therefore, of race consciousness the "beginnings " for their own particular history and collective soul-life will inevitably date from the time their special Founder of Religion taught and the country in which he lived.

Since it is not to one country or race only that Divine Manifestations are sent but that these Supreme Teachers appear whenever or wherever the need would seem greatest one realises the great significance of Krishna's additional warning of how the ignorant or unspiritual " do not know me in my human form." Only the pure in heart, discriminating truth-seekers feel and know the God signs presented through an " Avatar " Saviour or "Jiwan mukta." Those capable of understanding a great one during his lifetime and who realise that they follow a Buddha, a Jesus, or a Bahaullah may be few, yet the force of conviction behind the disciples so illumines the lives and teachings that the spirit of their words and faith never dies however overgrown by legend or tradition they become later. Every teacher of the divine order would seem to express himself through two modes, he effects changes through the subjective or soul nature and he alters lives through the objective by his moral and ethical codes, for he has to inculcate reforms on both planes, this forces him into a

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struggle against an impact of ignorance, prejudice, and animosity drawing down on himself often national persecution and even death. Bahaullah, the last world teacher, bore over forty years of execrable treatment at the hands of his co-religionists, Persian and Turkish, while his illumined fore-runner the John the Baptist of Bahai history, the Bab was unjustly persecuted and finally shot by a corrupt Government egged on by an equally degenerate priesthod. The Bahai history may be considered to have started its glorious career from 1844 when this inspired young religious student gave out the prophetic announcement that a new era had dawned and he had come as the gate to herald the near approach of a Great Teacher. At his death in 1850 he left a country struggling intensely in the throes at a spiritual awakening keenly expectant and his adherants horribly persecuted. His work *The Began,* is one of genius and reveals his insight, but had not a profounder and still greater genius risen after him there is little doubt that Babism would have merely struggled on as yet another Islamic Sect. His aims and passionate desires to reform the religion of his country were too localised to become world aspirations--not only should Islam become thrilled with new life but every God-thirsty soul in the world besides if truth speaks. It is in this respect that Baha ullah's rise became of vast importance. What was beneficial and essentially true in the Bab's teaching he preserved and took it up to his higher universal outlook creating for the ideals a greater scope through a wiser premonition. The Bab's book has been admirably translated into French by Nicolet and can be easily compared with the Bahai teaching of to-day. There will exist no doubt in the mind of the student if observations are made that Baha ullah's book shows a greater universality and spiritual scope. His work will live through the ages for he starts humanity on lines that send thoughts direct to their eternal goal, he takes the soul first to its source by

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declaring in clear terms the unity of God and life. In one passage he writes "The road to all knowledge is the knowledge of God (glory be to him) and this knowledge is impossible save through His manifestations." The God chosen channel or "Saviour" is the "Saoshyant" of the Zoroastrians one invested with the power to revivify or "resurrect" the 'dead.' It is to this fact that the spiritual life is ever renewable through experience in the soul consciousness that the change was symbolically expressed by mystics in the past as the process of regeneration through death and rebirth. Divine Masters "raise souls from the dead" and this was often literally interpreted by lesser minds and scribes.

The phenomenon known as "conversion" is this spiritual transforming of all mental qualities and emotional tendencies towards another centre of life. It is what Jesus meant when in the gospel story he bade the young man to "let the dead bury their dead" and follow him. Prophets of God in contrast to the masses of ignorance and selfishness presented by the majority, walk the earth of their day as divinities and small wonder that those who feel their influence and are spiritually alive worship them in a sometimes all too literal sense. Abdul Baha, the living Bahai leader and the best and clearest exponent of his great Father's teachings, has frequently reminded his hearers against falling into the great error (one that has ever brought complete religious dissension) of worshipping the 'lamp' instead of the light it is ordained to carry.

However much we may admire the form or quality of the material vehicle, it is the *Light* revealed by it that is "worshipable" for the truth it illumines in the hearts of men is alone the permanent and real factor, not the historic personalities.

The Truth a Religion-Founder promulgates forms the "new seed" of thought destined to come into blossom and fruit in the near centuries. It is of paramount import-

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ance, therefore, that we study and understand, *what we should accept* in the 'commands or teachings of a claimed master mind." We have to *judge them* upon vital questions that affect humanity socially and ideally.

The Divine law-giver never evades criticism nor questions.

THE GOD IDEA.

Baha 'ullah expressly declares that in this new age the God consciousness has been quickened and that exceptional opportunities for man's advance are being presented, that the individual may aspire directly for knowledge of oneness provided he lives the true life and this great purpose be undeviatingly pursued. He writes :—

"This day is the day of God. God alone is speaking in it "and none should be mentioned but Him. "God singly and "alone abideth in His own place which is holy above space "and time, mention and utterance, sign, description and "definition height and depth."

"God in His essence is sanctified above ascent or "descent, entrance or exit. He hath been and will be everlastingly independent of the attributes of the creatures. "No soul hath known Him, no soul hath found out His "substance. The true One is sanctified above all, but His "signs are manifest in all things. The signs are from Him, "not He himself and all of them are recorded and visible in "the volume of the world.

"The plan of the world is a great book; every one "endowed with perception can grasp therefrom that "which shall enable him to attain knowledge.

"All my limbs testify that there is no God but Him "and that those whom He quickened with the truth and "sent for men's guidance are the manifestations of His "most Comely Names and the recipients of His Revelation in the realm of creation."

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"Man the most noble and perfect of the creatures is a mightier evidence and greater expression than the other visible things—the most perfect, superior and excellent of men are the manifestations of the Sun of Truth. These holy temples are the eternal primal mirrors which express the invisible of the invisible and all His names and attributes."

The attention of the student may perhaps be drawn to notice a metaphysical point. Bahaullah adopts the Sufi metaphors and some of their speculative tenets regarding man's consciousness of God. The individual soul is a reflecting factor, not an 'incarnation.' Man incorporates in his totality the faculties of 'reflecting' God and wisdom, and he will do so more or less perfectly in so far as he tries to understand the law of his spiritual being and conforms to the active principle of Love by which the sympathetic law of unity is maintained. Seekers after truth are therefore enjoined to "polish the mirror of the heart" and keep clean the mental mirror and to see that it is free from the dust of prejudice and ignorance. The whole reality of Being may then better manifest the excellent and immortal qualities. As the idea of a reincarnating ego is not maintained in his teaching, we get the implicit suggestion that individuality is acquired through effort, achievement and victory over the lower impermanent elements for the only thing that matters is the assimilation of spiritual qualities radiated through a consciousness of God. After death there are varied states and degrees of consciousness and continued transformation from lowest to highest and the comparison is made in the various degrees of consciousness and individualities as being equal to the difference between the mineral kingdom and the human. Baha ullah declares that his special mission to the world is to lay the foundations for a world peace and brotherhood and towards this end he inculcated inter-racial harmony and inter-religious sympathy.

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His teachings abrogate certain elements in external rites and ceremonies and non-essential dogmas and reveal points where beliefs can merge and come to a rational sympathetic agreement. The Bahai principles stand on the universal and unassailable truths.

Religion in the true sense is a permanent factor in the spirit of humanity and must be upheld. The following are a few typical extracts.

"Religious hatred and rancour is a world-consuming "fire and the quenching thereof most arduous, unless the "hand of Divine might give men deliverance from this "devastating calamity."

" O people of the world ye are all the fruit of one tree and the leaves of one branch, walk with perfect charity affection and agreement.

"Let not man glory in this that he loves his country, let him rather glory in this that he loves his kind.

"Consort with all the people of religions with joy and fragrance, the language of kindness is the lodestone of hearts and the food of the soul; it stands in the relation of ideas to words and is an horizon for the shining of the sun of wisdom and knowledge.

"O son of man ! If thou lookest towards mercy regard not that which benefits thee but hold to that which will benefit mankind, choose thou for others what thou choosest for thyself"

"Look on the world as a temple (body) of a man attacked by disease and whose recovery depends upon the union of that which is in it, therefore agree upon what we have established for you and follow not the ways of the disunited, verily your God the merciful loveth to see who so ever is in the world as one soul and one temple, therefore avail yourselves of the Bounty of God in these days the like of which the eye of creation hath never seen."

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"The people of wealth and men of honor and power "must have the best possible regard for the respect of "religion. Religion is a manifest light and a strong fortress "for the protection and tranquillity of the people of the "world. For the fear of God commands people to do that "which is just and forbids them that which is evil. If "religion remain concealed, agitation and anarchy would "prevail and the orb of justice and equity, the sun of peace "and tranquillity would be withheld from giving light. "Every man of discernment testifieth to that which is here mentioned."

Concerning his own experiences when declaring that a Higher Will had sent him out to the world he wrote— "I was asleep on my couch; the breaths of my Lord the "merciful passed over me and awakened me from my sleep "and commanded me to proclaim between Heaven and Earth. "This was not on my part but on His part and to this bear "witness the denizens of the realms of His power and His "kingdom. The gales of the all-knowing and the all-"glorious passed by me and taught me the knowledge of "what hath been. This thing is not from me but from one "who is mighty and all-knowing. He bade me proclaim "between earth and heaven and for this hath befallen me "that whereat the eyes of those who know overflow with "tears. I have not studied these sciences which men "possess nor have I entered the Colleges. Inquire of the city "wherein I was that all may become assured I am not of "those who speak falsely."

Bahaullah's remarkable wisdom enabled him to lay down in his great book of laws *the Kitab elakdas*, many of the good social ideas and schemes that are in the last 20 years being worked out in Western lands. Among his most striking suggestions (truly prophetic in view of their fulfilment long after, and among peoples who had probably never heard his name) is the one how warfare is to be avoided through international arbitrament. The following brief allusions may be cited. "We have commanded the

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"Most Great Peace" he wrote over 30 years ago before the "noble prize giver died and the Hague Conference estab- "lished, "which is the greatest means for the protection "of mankind. The rulers of the world must in one accord "adhere to their command. The ministers and Counsellors "of the House of Justice (the future arbitrators on this ques- tion) must promote the Most Great Peace in order that the "world may be freed from onerous expenditure. This "matter is obligatory and indispensible for warfare and "conflict are the foundations of trouble and distress."

His second suggestion is also intensely useful. The European and American success of the intermediary language *esperanto*, reveals the immense possibility for a stable brotherhood movement which has come out of this international fraternising. Baha ullah enjoins that people "must select one tongue out of the present languages, or a new language and likewise select one among the various writings and teach them to children in the schools of the world, so that the whole world may thereby be con- sidered as one native land and one part." Over and over again are we exhorted to educate—educate, and under no circumstances is *religion* to be eliminated from the instruction of the young in schools.

"Knowledge is one of the greatest benefits of God. To "acquire knowledge is incumbent on all. Knowledge is "like unto wings for the being of man and is as a ladder "for ascending, they must (the people), acquire such sciences "which may profit the people of the earth and not such sciences as begin in words and end in mere words. The "possessors of sciences and arts have a great right among "the people of the world."

Bahaullah wrote strongly on the need to restore the industries, arts and crafts among the eastern races and above all not to neglect agriculture and he contrasts the glory of ancient Persia in all these qualities as compared with its present state of degradation.

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"The Supreme Pen enjoins upon all to instruct and educate the children. It is decreed from the heaven of Divine will that every father must educate his sons and daughters in learning and in writing * * * he who educates own or any other's children it is as though he hath educated one of mine."

These edicts coupled with the one on monogamy has had the result of raising the standard of family life and morals in whole communities where plurality of wives, ignorant and secluded, was the custom and the female child uneducated.

The Bahai book of law forbids all anarchy inculcates loyalty and respect for foreign Government and no Bahai will ever mix in politics or seditious movements. In the complete sweep of Bahaullah's vision of the future even the press was not forgotten probably due to the fact that he knew of many misrepresentations spread by irresponsible writers concerning his cause. Of the illimitable power, however, that colossally financed journalism possesses to-day he could have had no sort of practical knowledge, yet his words of warning now-a-days have additional value and significance. "In this day the mysteries of this earth are "unfolded and visible before the eyes, and the pages of "swifty appearing newspapers are indeed the mirror of the "world they both display the doings and actions of the "different nations—they both illustrate them and cause "them to be heard, they are a wonderful phenomenon and "a great matter. But it behooveth the writers (editors, etc.) "thereof to be free from the prejudices of egotism of desire "to be adorned with equity and justice; they must enquire "into matters as much as possible in order that they may "be informed of the *real facts* and then commit the same to writing"

The following summary of Bahai social and moral precepts may be sufficient to complete our present survey

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of how practical life is and will be affected by the new Faith in many lands :—

"The great purpose of the Revelation of Bahaullah is "to unite all the races and religions of the world in perfect "harmony.

"Warfare must be abolished, and international difficul- "ties are to be settled by a Council of Arbitration.

"It is commanded that everyone should practise some "trade, art or profession. Work done in a faithful spirit of "service is accepted as an act of worship.

"Mendicity and begging are strictly forbidden, and "work must be provided for all.

"There is to be no priesthood apart from the laity.

"The practice of Asceticism, living the hermit life or in "secluded communities is prohibited.

"Monogamy is enjoined.

"Education for all, boys and girls equally, is command- "ed as a religious duty—the childless should educate a "child.

"The equality of men and women is asserted.

"A universal language as a means of international com- "munication is to be formed.

"Gambling, the use of alcoholic liquors as a beverage, "the taking of opium, cruelty to animals and slavery are "forbidden.

"Some portion of one's income must be devoted to "charity. The administration of charitable funds, the pro- "vision for widows and for the sick and disabled, the "education and care of orphans, will be arranged and "managed by elected Councils

Since Professor E. Browne of Cambridge is the only European of culture known to have visited Akka prison in the earlier days (1890) the following description which will be found in his work "A Traveller's Narrative" may prove interesting and fitly close this second instal- ment dealing mainly with the Prophet and his work.

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"The face of him on whom I gazed I can never forget though I cannot describe it. Those piercing eyes seemed to read one's very soul; power and authority sat on that ample brow, while the deep lines on the forehead and faces implied an age which the jet black hair and beard flowing down in luxuriance almost to the waist seemed to belie. No need to ask in whose presence I stood as I bowed myself before one who is the object of a devotion and love which kings might envy and emperors sigh for in vain."

Time and space permitting, the writer will venture to present more aspects religious and modern to readers of the "*Vedic Magazine*" since much still remains to be written on the later developments and work under Abdul Baha. His public influence written and spoken has been considerable over progressive Moslem, Christian, and Judaic thought.

Not yet does the world realise the great solvent this Bahai gospel provides towards the harmonious blending of apparent opposites, racial and creedal. It incorporates the great Zoraster's axiom of good thoughts, good deeds and good words—plus an all-embracing love for humanity which in the three renowned Bahai leaders nothing could shake.

Bibliography—English version of Bahaullah's works may be obtained from the Bahai. Publishing Society.

5205 HARPER AVENUE,
Chicago (Hill).
U. S. A.

Specially recommended.
THE BAHAI REVELATION.
by T. Chase.
Some Urdu and Persian works.
from BAHAI PUBLISHING CO,
20 Sparkes St Rangoon,
Burmah.

The following books are most suitable for enquirers:—
The Splendour of God by E. HAMMOND.
Murray—Wisdom of East Series.
Talks by Abdul Baha in Paris.
Abbas Effendi by MYRON PHELPS.
Some Answered Questions.
by L. BARNAY.
Pub-Kegan Paul.
Social Religion by HORALL HOLLEY.
All these are obtainable at *Taraporiwala* Bookseller.
Fort Bombay

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A MANUAL OF HINDU ETHICS.

(By Mr. G. A. Chandavarkar.)

CHAPTER I.

The Ethical Teachings of the Vedas.

The four Vedas—The Rig, the Yaju, the Sama and the Atharva—are the ancient scriptures of the Aryans. Their scientific study is of paramount importance not only to the Hindus and the Indo-Germanic races, but to all the students of theology and ethics. Among the books that lay claim to be revealed scriptures they are the oldest. Many eminent Sanskrit authors and profound thinkers of ancient India regard the *Samhitas* as eternal, infalliable and therefore, the final authority in matters of religion. The Shathapatha and the Taitareeya Brahmanas, the Chandogya and the Brihadaranyaka Upanishads, the Meemansa of Jaimini, the Vaisheshika Darshana of Kanada, the Smiritis of Manu and Vrihaspati, the Vishnu-Purana, the Markandeya Purana and the Bhagavat, all subscribe to this view. The majestic proportions, the symmetrical charms of some of the *Mantras* and the "decidedly nineteenth century-like ideas" thereof have bewildered and dismayed great orientalists like Professor Max-Muller and Griffith. With the advance of Vedic research and with the better and more scientific methods of interpretation, the magnificent spiritual value and the unrivalled richness of their ethical contents are bound to be brought to light. Even the advocates of the Theory of Evolutionary Progress in the moral sphere, and of human instincts as well, are bound to acknowledge that the Vedic teachings are, doubtless, grand and inspiring. In these holy scriptures, sublime thoughts suggesting purity of ideas, truthfulness of speech and nobility of action, are embodied. We quote below some Vedic verses in spuport of the statement we have made above. It should,

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however, be borne in mind that many of these verses are in the form of prayers to the Almighty and they present an ideal. In the Vedas, God is viewed as the repository of all virtues, as truth, justice, kindness and mercy and human beings in their prayers are required to think over and over again of all these and then conform their actions to their dictates. Mere repetition of verses is not of any consequence. Herein lies the significance of Vedic prayers:—

(1). May all things regard me as a friend. May I too think of them as friends. May we all view one another with the eye of a friend.

Yaju. 36, 18.

(2). Let us all protect one another. Let us eat and dine together. Let us do brave deed in union Let us not hate each other.

(3). The giver of life places a truth-speaker in the highest place of honour.

Atharv. 11, 4, 11.

(4). We have conquered evil and gained virtue. We are then to be free from sin.

Atharv. 16, 6, 1.

(5). Let our parents be happy. Let there be peace and joy amongst cattle and people.

Atharv. 1, 34, 4.

(6). Whether in heaven or earth, let truth be my guardian-angel.

Rig. 10, 37, 4.

(7). Mighty Lord ! Prompt even a miser to practise charity. Let him be kind in disposition.

Rig. 6, 33, 3.

(8). Drive away all disease and impure thoughts. Keep far away from us all thoughts of enmity.

Rig. 10, 63, 12.

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(9). Oh, Giver of light! Direct our energies in the path of righteousness.

Yaj. 5, 36.

(10). Let there be no fear to us, either from friends or foes, either from acquaintances or strangers. Let all (quarters) be kindly disposed towards me.

Atharv. 19, 15, 6.

(11). May I love every one, whether noble or ignoble!

Atharv, 19, 62.

(12). May God endow me with wisdom!

Yaju. 32. 16.

(13). Bless me with that wisdom that was sought after, by all great and good souls.

(14). Protect me from evil action! May I be honest!

Yaju. 4, 28.

(15). Oh, the Illuminator of all. I am bound to keep the vow of righteousness. Bless me with strength. Let me enter from the regions of darkness into the regions of light, let me abandon untruth and accept truth.

Yaju. 1, 5.

(16). That which is pure intellect and firmness of mind, that which is immortal fill my mind always with good and beneficent thoughts.

Yaju. 34, 3, etc.

(17). Let our ears listen to what is good, let our eyes see what is good. With a healthy and vigorous body let us complete this journey of life.

(18). Love one another with that intensity with which a cow loves its calf.

Atharv. III, 30, 1.

(19). Let the son be obedient to his father and mother. Let the wife always speak kind and gentle words to her husband.

Atharv. 3, 30, 2.

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(20). Let brother hate not brother. Let a sister be not unkind to her sister. With good intentions speak to one another.

Atharv. 3, 30, 3.

(21). Be intelligent and submissive; be united, friendly and kind sharing one another's miseries. Speak gently and sweetly to all.

Atharv. 3, 30, 5.

(22). Doing good actions alone live for a full hundred years. There can be no better path than this. Let your actions. however, not taint your soul.

Yaju. 40, 2.

(23). By force of celibacy have the wise men triumphed over death.

Atharv 11, 5, 19.

(24). Charity is twice blest ; it blesseth him that takes and him that gives.

(25). First give to a deserving guest, treat him hospitably and then eat for yourself.

Atharv. 9, 6, 35.

(26). May we so act as to have all the processes directed by the All-knowing, Just and Benign Ruler towards our weal, good and happiness. May all be happy.

Rig. 1, 90, 9.

(27). May we all be happy. May we secure the happiness of all by conforming our actions to the principles of discipline and economy.

Rig. 5, 51, 14.

(28). Most Benign Lord ! Source of all energy Thou art. Drive away from us all manner of evil, *i. g.*. poverty, weakness, folly, disaffection, hatred, ill-will and all sorts of disabilities.

Rig. 4, 11, 6.

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(29). Lord, in order to make men walk along the straight path of *Dharma* and to develop men's faculties harmoniously. Thou subjectest the undutiful to discipline. Let us obey thy Laws and Commandments.

Rig. 1, 51, 9.

(30). Thou bringest perverse people to the company of the noble, the holy and the just.

Rig. 1, 132, 4.

(31). Do you walk together in the path of duty, do you think of measures peacefully for your welfare, do you unite to add to your knowledge, do you tread in the footsteps of learned men.

Rig. 8, 49, 2.

(32). Oh, men! Direct your energies to promote the good of all mankind. Let your relations with all be characterised by love and harmony. Let your hearts be in unison with all human hearts.

Rig. 8, 49, 4.

(33). Do not return a blow by a blow, nor a curse, by a curse, neither mean craftiness by base tricks but shower blessings in return for blows and curses.

Rig. 1, 41, 8.

(34). Let rich men feed the beggars. Wealth follows the course of the wheels of a running car. It comes now to one and then to another.

Rig. 10, 117, 5.

(35). The wealth of a miser is good for nothing. Verily I say unto you that it will be the cause of his ruin.

Rig. 10, 117, 6.

(36). Thou art, Oh Lord, power, give us strength.
Thou art energy, give us energy.
Thou art splendour, give us splendour.
Thou art righteously indignant, give us that power.
Thou art Light, illumine our minds with it.

Yajurveda.

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(37). Let there be peace among bright bodies, let the be peace in the Mid-Ocean, on the earth, in the wat mineral and aerial worlds and, in fact, throughout the veg table and the animal kingdom.

Let there be peace, peace, peace, everywhere!

Yaju. 56. 1

Gentle reader, these are some of the verses from th Vedas which place before us the ideals of ethics. That th passages from a very ancient chapter of the history of th human race should contain such principles as "Bless hi that curses you, love all, be honest and truthful" likely to give a very pleasant shock of surprise to tho that have been trained to digest important principles o ethics from the system of Plato, Spinoza or Virgil. In th unfathomed mines of oriental philosophy there seem t lurk grains of solid gold and 'gems of purest ray serene' A patient, unprejudiced, discriminating study alon may bring genuine gems to light for the benefit of man kind.

———

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CHAPTER I.

Sanskrit Verses in original quoted in Chapter I.

(१) मित्रस्य अहं चक्षुषा सर्वाणि भूतानि समीक्षे ।
(२) सहनाववतु सहनौ भुनक्तु सहवीर्यं करवावहै तेजस्विनावधी तमस्तु माविद्विषावहै ॥
(३) प्राणोह सत्यवादिन मुत्तमेलोक आदधत ।
(४) अजैष्मा द्या सनामाद्या भूत्रा नागसो वयम् ।
(५) स्वस्ति मात्र उतपित्रे नो अस्तु स्वस्तिगोभ्यो जगते पुरुषेभ्यः ।
(६) सामासत्योक्तिः परिपातु विश्वतो द्यावाच ।
(७) अदितयसंतं विदाहृणे पूषन दानाय चोदय ।
(८) अपामीवामप विश्वामनाहुति मपारातिं दुर्विदत्रामघायतः ।
(९) अग्नेनयसुपथाराये अस्मान् ।
(१०) अभयं मित्रादभयं अमित्रादभयं ज्ञातादभयं पुरो यः अभयं नक्तं अभयं दिवा नः सर्वा आशा मम मित्रं भवंतु ।
(११) प्रियं सर्वस्य पश्यत उत शूद्र उत आर्ये ।
(१२) मेधां मेवरुणो ददातु ।
(१३) यां मेधां देवगणाः पितरश्चो पासते तयामां अद्य मेधया अग्ने मेधा विनं कुरु ।
(१४) परिमाग्ने दुश्चरिताद्बाधस्वा मासुचरितेभज ।
(१५) अग्ने व्रतपते व्रतं चरिष्यामि, तच्छकेयं तन्मेराध्यतां इदमह मनृतात् सत्यमुपैमि ।
(१६) यत् प्रज्ञानमुत चेतोधृतिश्च यज्ज्योतिरं तरमृतं प्रजासु यस्मान्न ऋते किंचन कर्मक्रियते तन्मे मनः शिव संकल्प मस्तु ।
(१७) भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्ये माक्षाभिर्यजत्राः
स्थिरै रंगै स्तुष्टु वां सस्तनूभिर्व्य शेम देव हितं यदायुः
(१८) अन्योन्य मभि हर्यत वत्सं जात मिवाहया
(१९) अनुव्रतः पितुः पुत्रो मात्रा भवतु संमनाः
जाया पत्ये मधुमतीं वाचं वदतु शंतिवाम्
(२०) मा भ्राता भ्रातरं द्विक्षन्मा स्वसार मुत स्वसा
समयञ्च चः स व्रता भूत्वा वाचं वदत भद्रया
(२१) ज्या यस्वन्त श्चित्तिनो माविथैष्ट संराध यंतः सधुराश्चरंतः

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अन्यो अन्यस्यै वल्गुवदंत राक्षसघ्नी चीनान्वः सं मनस
स्कृणोमि

(२२) कुर्वन्ने वेह कर्माणि जिजीविषेत् शत ꣳ समाः
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे
(२३) ब्रह्मचर्य्येण तपसा देवा मृत्यु मपाघ्नत
(२४) प्रियं श्रद्धे ददतः प्रियं श्रद्धे दिदा सतः
(२५) अतिथिर्यच्छ्रे त्रियस्त स्यात् पूर्वो नाश्नीयात्
(२६) शंनो मित्रः शंवरुणः शंनो भवत्वर्यमा
शन्न इंद्रो बृहस्पतिः शन्नो विष्णु रुरुक्रमः
(२७) स्वस्ति मित्रा वरुणा स्वस्ति पथ्ये रेवति
स्वस्ति न इंद्र श्चाग्निश्च स्वस्तिनो अदिते कृधि
(२८) आरे अस्मदमति मारे अहं आरे विश्वां दुर्मतिं यन्निधासि
दोषाः शिवः सहसः सूनो अग्नेयं देव आत्तिसचसेस्वस्ति
(२९) अनु व्रता य रंध यन्न पव्रताना भूरि पिंद्रः
(३०) अपव्रत मिंद्र शिक्षन × × × × चिद्वतम्
(३१) संगच्छध्वं संवदध्वम् सं वो मनांसि जानताम्
(३२) समानोवः आकूतिः समाना हृदयानिवः
(३३) मावो घ्नतं माशपतं प्रति वो वे देव यंतम्
(३४) पृणी यादिन्नाधमानाय तव्यान्द्राघीयां समनुपश्येत पथां
ओहि वर्तते रथ्येव चक्रान्य मन्य मुपतिष्ठंत रायः
(३५) मोघमन्न विंदते अ प्रचेताः सत्यं ब्रवीमि वध इत्स तस्य

(३६) तेजोसि तेजो मयि धेहि
वीर्यं मसि वीर्यं मयिधेहि
बलं असि बलं मयि धेहि
ओजोसि ओजो मयि धेहि
मन्यु सि मन्युं मयि धेहि

(३७) द्यौः शांति रंत रिक्ष ꣳ शांतिः पृथिवी शांति रापः
शांति रोषधयः शांतिः ॥ वनस्पतयः शांति र्वि-
श्वे देवाः शांतिः सर्व ꣳ शांतिः शांति रेव शांतिः
सामा शांति रेधी

शांतिः—शांतिः—शांतिः

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MAHOMEDAN ELEMENTS IN MEDIÆVAL.

Buddhism.

By Professor B. K. Sarkar, M. A.

In Dharma puja paddhati the worship of Adi Budha itself has been designated as Dharma's Gujana. In this work also Mahakala (a name of Shiva) has been relegated to the position of the lord's (*i. e.*, Dharma's) garden-keeper.

We have gathered from the lips of Dharma Panditas that Hukandu Purana is the original treatise on Dharma worship. This valuable work is not available now.

For performing the worship of Dharma, his 'dehara' (temple) has to be built. The song that has to be sung at its commencement is styled 'Haris Chandra Pata' (a portion of a Purana done to music). The incantation that has to be recited at the time of the construction of the 'dehara' is not of much importance but the Dharma Sannyasis cannot do without singing the song, entitled 'Dharma Puja by Haris Chandra.'

The following extract is made of this song from Dharma Puja Paddhati :—

" Now then of the construction of the dehara.

"O God Visai, make the vessel (temple) with materials and do not neglect your work.

"(For) King Haris Chandra will celebrate there the worship of Dharma and it is now noon."

Thus was Visai brought to build on an auspicious moment the house for the worship of Dharma by Haris Chandra. A cord, eighty cubit long and divided into nine parts, hooks of gold, feathers from the tails of peacocks looking like pieces of cloth studded with jewels, for roofing the house—with all these a decent house was constructed, and inside it on a long seat placed in front of Dharma were seated many gods," &c., &c.

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With such songs 'the construction of the dehara' was completed. When the permanent deharas were profaned by Mahomedans—in many cases they were even pulled down—these temporary ones had to be built for the worship of Dharma, and, with a view to please and pacify the Mahomedan audience, at the conclusion of the worship was sung the particular song, named 'dehara bhanga' (*i.e.*, pulling down of the dehárá), in which false and unjustifiable attacks were made upon the Hindus, and the Hindu gods and goddesses were made to embrace Islamism.

The 'dehara-bhanga' song of Dharma puja Puddhiti contains still nobler ideas, as will be found from the following extract :—

"Then (we come to the topic) of Dehárá-bhanga."

"The Khonakára is worshipping with his face towards the west.

Some worship Alla, some Ali and others Mamuda sai, (the same word as Sain meaning master, lord).

(The Mian, *i. e.*, a respectable Mahomedan gentleman) kills no living things nor does eat dead ones. He is cooking his food over a slow fire.

The caste-distinction will shortly be broken—for, behold there's a Mahomedan in a Hindu family; Khodá's (devotee) Rahaman has called a meeting (to this effect).

The crow is asking and Dharma is deciding where Khoda was first born.

(He, *i. e.*, Rahaman) is spitting on Brahamanas and thus violating their caste (*i.e.*, converting them to Mahomedanism). Jajpusa will (soon) be solely devoted to the service (*i. e.*, worship) of Hassan and Hussain (grandsons of Mohammad by his daughter Fatima).

He has a horse named Hansa raja, (*i. e.*, king of geese) and very prompt and obedient to orders: he put on a turban and looked like the moon.

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With arrows ond quivers in hand, he set out to kill the Hindu ghosts.

Be ready ye brethren Mamuda Sais—ye Mussalmans—(for they) have just started to kill the Hindu ghosts.

The Khonakara started westward—the Mahomedan encamped themselves round the gold temple.

(He) set artisans to pull down the gold fortress; and they broke down the sahighara (a particular kind of house) of gold.

They pulled all the gold fortress with violent force and they broke it down to pieces.

(Men) and they erected a Masjid (Mahomedan temple ot worship) in its place and began to perform Bakr-Id (principal Mahomedan festival), &c., with the slaughter of cows."

In this way are pulled down the fortresses of silver, copper and earth in the south, east and north respectively.

After the earth fortress is razed to the ground are recited the following lines:—

(They) "could not pull down sahighara of earth, and Paygamvara (*i. e.*, Prophet, an epithet of Mahomed) established himself about it.

There were there throngs of Kajis (Mahomedan Judges or learned men) and Mollas (Mahomedan teachers or priests) and all of them sat down to recite the Korana. At this the Khoda (God, *i.e.*, the Paygamvara) was excessively pleased.

You are, O Khoda, I know, superior to all others. How I wish to hear the Korana from your lips!

Niranjana transformed to Alla will confer blessings. May the enemies of Amin fall under the wrath of Kutub."

"Vada Janani" (explained before. Janani really meaning proclamation).

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"Khonakara is worshipping with his face towards the west: upon his two feet is a Kalu, (*i.e.*, ghani-gachha—the excavated trunk of a tree used for an oil-mill as the receptacle of the seed) and in his hands are the blossoms of such plants as the ginger, the turmeric, &c., and with this bunch in his hands he is offering the namij (the prayer of the Mahomedans).

Ahidin, Sahidin, Kutub Din and Babudin Molla asked Heta (the present life personified) there (in heaven) for an account of itself and seized it firmly by the head. (Then) Heta of gold colour goes to Khoda direct."

The sixteen kinds of Heta.

"(1) Bich Molla, (2) Aku, (3) Akundi, (4) Ukundi, (5) Hitatva Arud, (6) Magaja, (7) Jot, (8) Chatana, (9) Eatabeta, (10) Jivana, (11) Falapa, (12) Atadi, (13) Moturi, (14) Arada Magaj, (15) Atudi Jotudi, and (16) Kana Kuni with the ribs and sides."

"Mother Mangalachandi started for that place, and coming there she (Kalika devi) became known under the name of Thakardevi.....(there) Visada Bibi (used with reference to a Mahomedan lady) was crushing pungent spices to pulp, and here the white body of Khoda was feeling the bitterness of this preparation.

(At this) Jagannatha (with special reference to God Jagannatha of Puri) interposed himself (between there and here); the hands of this Jagannatha were lopped off for the theft of wine.

A certain Brahmana was making his escape; he was, however (detected), arrested and made to offer the namaj (Mahomedan worship), *i. e.*, was converted to Mahomedanism. Another Brahmana was sneaking away; he, too, was arrested, and a basket of heda (had-bone) was put upon his head. Behold, with this basket of heda on his head and Kava (there is such a Yavanik word meaning trick, deception, but the word seems here to be a contraction of Kavab

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meaning (roasted meat) in his hands, there goes he slowly and softly to the quarters of the son-in-law.

O Heda, of the complexion of gold, do good to Khoda and keep him well, (for which) his Alla on high will bless you.

May Pir Paygamvara (Mahomed) shower his blessings on his heads and may our formidable enemies fall and die under the wrath of Kutub.

Thus has Rama Pandita sung only the Proclamation (and he hopes that) the Lord will confer boons on the leader."

These queer hymns and songs relating to 'dehara-bhanga' may provoke an outburst of laughter. The reader should not, however, be blind to the beautiful picture of the results produced by the triumphant influx of the Mahomedans that glimmers through the gujana festivities.

SECTION 5.

Triumph of Shiva.

The knell of Buddhism had, however, been pulled; and even these shifts could not save it from being absorbed into Shaivaism. Adya, the principa l goddess of Buddhiscit pantheon, was united in happy wedlock with the Hindu Shiva. The transformation was complete.

Descriptions of the Eamthira in the Hindu Puranas are not meagre; but it has been more fully described in the Chandi of Manika Datta. After the Goddess Adya had passed through seven births, she was taken to wife by Shiva.

In the treatise entitled 'Dharma puja paddhati' recovered from a Dharma Pandita of Burdwan, we find that Adya was married to Shiva. The representation of this marriage scene is universally admitted by all the Panditas (persons well versed in Dharma literature and the details of Dharma worship) as an indispensable item of Dharma's Gajana. There is a line in the body of the book to the effect that the treatise also was written by Ramai Pandita.

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Mention is made here of all the varieties of Vánafoda (piercing the body with arrows) such as Krudu seva, Jihva-bheda, Panchavedana, &c., (explained before).

In place of the 'invocation to gods' offered in the Gajana we have here.—

"I invoke that God who is the wielder of Khatanga, (*i.e.*, a leg of a bedstead), who is seated on the neck of a bull, whose sacred thread is made of a live snake whose body is daubed with ashes and who is surrounded (ard hence adorned) by the celestials. Come, O Lord Rudra and sit motionless at the place of worship."

The following is the invocation to Durga:—

"I invoke that goddess who is the wielder of a trident, who is the conferror of success and blessings, who is seated (on a lion) and who is decorated with various ornaments, whose colour is like that of burnt gold and who is surrounded (and hence decorated) by the celestials. Come, O Durga the mistress of all attributes and sit motionless at the place of worship."

Thus were Rudra and Durga invoked to attend the scene of festivities which were held with music, song and dance.

"Then are the nuptial ceremonies, consisting first of Adhivasa (preliminary ceremonies of a great festival such as marriage, the installation of a King, &c.), and secondly of the holy wedlock ceremony—to be observed."

This is done in the following way:—

"The women made Adya put on bracelets of conch-shells and a new piece of cloth. After the ladies have thus welcomed the couple and observed the traditional ceremonies not enjoined in the Shastras but somehow or other accepted as inviolable by them (and knows as stri-achara, lit, female custom), the Brahamanas commenced reciting the Vedas."

* * * * * *

"The priest, actuated by a noble impulse, tied together the corners of the bride's and bridegroom's cloth (as a sign that they were united in holy wedlock).

* * * * * *

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"Seating Mahecuvara on a gold seat (called pata and nicely decorated for the purpose), the ladies joined together in taking him round Adya.

(Then) a hundred ladies seated Shakti on a (similar) seat and with words of benediction on their lips, took her seven times round Maheswara, seated or standing under a gold canopy."

Thus was celebrated the marriage of Parvati, now named Adya, with Mahesa, and thus was the Buddhist Adya Chandika made to sit (as his consort) on the left side of Shiva. It was about this time that a joint image of Hura-Gauri under the name of Vabhravirkaya was inaugurated in Ganda, Bengal and Orissa, and before this image the Gajana festivities in honour of Shiva came to be celebrated from now. Here Sadi Shiva was made to sit with Gauri In Shiva's Gujama of Radha we see that all through the round of festivities Shiva has Adya on his left side and has invited Dharma Niranjana to attend them.

Thus in course of time Dharma Niranjana came to be ousted from his usual place in the Gajana in favour of Sadi—Siva who was made to marry as Parvati, Adya the daughter of Adi Buddha.

Dharma's Gajana and Dharma Niranjana's Gajana are not identical. For while the latter is masculine, the former is, according to the Buddhists, femine, representing Adya the primordial emergy of the Buddhists. Formerly it was this Adya in whose honour the Gambhira festivities were held. This was replaced by Shiva's Gambhira, only when she was married to Shiva.

SECTION 6.

Propagation of Shaiva-Cum-shaktaism.

Besides, in the literature of this period we meet with ample proofs of the prevalence of the worship of Shiva and Shakti at this time.

Hossen Shah came to realize that the native Hindu Princes were the real bulworks of Mahomedan rule in

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India and consequently he allowed them to gather strength and force till they became like so many independent chiefs. All of these were worshippers of Shakti ; and consequently about this time there were being established in towns and hamlets temples of Shiva, Kali and Durga and other forms of Shakti with the necessary images; and various songs and hymns were sung and festivities held in honour of Shiva.

"One day a singer of songs relating to Shiva came to beg alms at the temple of the Lord and began to sing these songs by playing on a Damaru (a small demon, a favourite musical instrument of Shiva) and dancing wildly turning round and round. Hearing these songs relating to his own virtues Lord Vicwambhara (Shiva) himself appeared there with fine matted locks."

'The middle' section of 'Chaitnaya Bhagwata.'

The Shiva-songs of those times are even now sung in the Gambhiras. In those days the Sannyasis of Shiva travelled from hamlet to hamlet singing the glories of the God and propagating his worship. The consequence of this was that here and there temples of Shiva sprang up announcing the triumph of the Shaiva cult Even now remains of these temples are met with in many places. There was a Chandi-Mandaha (lit, a temple for the worship of Chandi, hence a house of worship of Shaiva and Shakti) attached to the house of every Hindu house-holder. Every year Chandi was worshipped and on every auspicious occasion were sung songs relating to the glories of the goddess,

Goddess Mangula Chandi came to be worshipped by the Hindus and the Sad-Dharmis* alike. A beautiful account of this goddess is to be found in the Chandi of Manika Datta.

Goddess Adya of Tunyapurana has been identified in the Chandi of Manike Dutta with the same goddess as has received the various appellations of Chandik, Bhavani and Durga.

"Dharma Niranjana knows that all the gods will worship Bhavani."

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* Followers of Sad-Dharma otherwise known as Buddhism. The following line from the Vada Jnnani of Dharma Puja Paddhati will prove their feeling towards Mangula Chandi !—"Mother Mangula Chandi started for that place."

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THE LIFE OF SWAMI DAYANAND.

CHAPTER V.—(*Continued*).

THE BUDS OPEN UP.

Gujranwala, the place that had once witnessed the bold Sikhs and the wise English meet in a battle, now saw preachers of Christianity measuring swords with the great exponent of the Vedic religion. Strange were the tactics that the representatives of Christ had recourse to. They decided to have a discussion with Dayanand under certain conditions. But they desired him to reason with them, when all the sacred clauses of the compact had been broken by them. In spite of all this, Gujranwala remained not behind the sister cities, but in the presence of the master saw the Samaj established within its precincts.

The city that in history will always be associated with the name of Moolráj, now saw Rishi Dayanand leading his attack against the fort of superstition and ignorance which the Goswamis and others had raised there with great trouble and difficulty. But before Dayanand's attack no fort could stand and that at Multan was raized to the ground. Though a very few men joined the Samaj at the time, yet in the heart of their hearts many were converted. A man that declared himself an atheist after studying fourteen hundred books, as he said, found himself converted to theism within 72 hours. Swami's visit to Multan is connected with a very interesting experiment with regard to the effect of meat-diet on man's spiritual advancement. A Pandit who as a vegetarian made some progress in Yoga found himself deprived of all that he had attained to, when he, perchance, tasted of the soup of flesh.

To Roorki did the Rishi now repair. With its flourishing college, Roorki had produced many men well acquainted with Western philosophy and European

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learning. Dayanand, aware of this, began to treat scientific subjects and, to the utter surprise of the students of the college, proved that every science of which the West was so very proud was known to the ancient Aryans. In support of every statement that he made he quoted chapter and verse. Amidst other things Darwin's theory was treated at full length and its defects pointed out with great accuracy of reasoning and weight of argument. Christianity and Islam now found Dayanand paying them great attention. Whenever he criticised these religions, he criticized them as one who had a thorough mastery over his subject. When a Samaj was established at Roorki Dayanand turned his footsteps to Aligarh where Thakursi Moolsi, Harashchandra Chintamani and Shyamji Krishna Varma came from Bombay to visit him. Sir Sayad Ahmad Khan invited the Rishi, but, owing to ill-health the invitation had to be declined with thanks.

To Meerut Dayanand then turned his footsteps and as was his wont he mercilessly exposed all evil customs and superstitious beliefs. In return for his noble work Dayananda here received an abusive letter. But such abuse could interfere not with his work. A few days passed and Meerut saw a flourishing Samaj established there. The historical city of Delhi.—the once mighty capital of Rajput and the Mogul—next felt Dayanand's touch and found its honour increased by the possession of a branch of the society which has as its prime object to do good to the world.

Ajmere, Pushkar, Masaoodha and Nasirabad were now visited to their great benefit. It may be noted that Dayanand's lectures at Pushkar were chiefly delivered in order to expose that filthiest of the Hindu sects—the Vam Marga. At Ajmere many Mahomedans attended Dayanand's lectures. Amongst the rest was the proprietor of the "*Rajputana Gazette*," Maulvi Md. Murad Ali, who, ever after, remained a great admirer of Shri Swamiji and a great protector of cows. Jeypur and Rewari were the other two places in Rajasthan that profited by the presence of

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Swamiji. The Raja of Jeypur through the intervention of selfish people was kept back from paying a visit to Swami Dayanand, whereas Roy Yoddhister Singhji of Rewari made it a special point to profit as much as possible by the presence of Swamiji. Many were the men that at that place became Swamiji's warm and enthusiastic admirers. Some of them have proved to be staunch and strong Samajists.

Leaving Rewari and staying for a short time at Delhi and Meerut, Dayanand went to Hardwar which was to witness once more the grand fair of Kumbha. Lacs of men had come together there to have a dip in the sacred waters of the Ganges Dayanand wished to purify their interior, to wash their mind of all ignorance and superstition. Lest any should fail to get opportunity of doing so, Dayanand took care to put upon the walls of every temple, on the pillars of every bridge, on the prominent parts of every rendezvous of sadhoos and fakirs, notices such as 'they that run might read' and reading might run to hear Dayanand. The notice was a well written thing containing the beliefs and opinions of Swami Dayanand. Towards the end there was a warm and enthusiastic appeal—as appealing as any might be—to awaken the race to the dangers which threatened it in the face. Here then was the mighty master, Rishi Dayanand, with but a few followers thundering at the top of his voice against superstitions which were held dear by these lacs of people that had run forth to Hardwar to meet the unseen Hari. These men were not all illiterate or ignorant. Amongst them were all the learned Pandits that Brahmanism could count upon. That great Sanayasin of Kashi fame, Swami Vishudhanand stood above all other Pandits. Besides others there were the learned Gutu Swami, Devagri and Jiwan Giri. To them Dayanand sent especial invitations. But none came to have discussions with Swamiji. However, several Pandits joined together, met every day at a particular place and invited Dayanand to go to their lecturing hall. Dayanand whose

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penetrating intellect could see behind the curtain, refused to go there. He wished to have Shastrarth at some neutral place, provided that Swami Vishudhanand who was to adorn the chair, desired a discussion to be held. To Vishudhanand then the Pandits turned. But the learned Sanyasin of Kashi was a noble-minded foe of Dayanand. Dayanand's life he did not like to put in danger. The Pandits were asked to leave the place and Dayanand through a note was asked to be on his guard. Vishudhnand's letter was read to the public the evening that it was received by Pandit Bhimsen.

The Pandits thus deserted by their head, the righteous Vishudhanand, knew not what to do. At last one strange plan was suggested and carried through. A number of fakirs were taken to the Ganges to be purified, because they were alleged to have once followed Dayanand's views. But the cat was soon out of the bag. One of those who took part in that affair came out with the secret and published the detailed information of that grand success of the Puranic Pandits. Of the incidents at Hardwar, that of a Vedanti Sadhoo, eighty years old, who came to convert Dayanand to his views and went away with his views modified to those of Dayanand, may well be mentioned. Throughout the time that Dayanand was at Hardwar he was suffering from diarrhœa. But in spite of his illness, he left not Hardwar lest his brave enemies should accuse him of cowardice. When, however, the *mela* was over Dayanand sent away Samajists out of Hardwar as soon as possible to avoid cholera that soon made its appearance. Himself, he left for Dera Dhun to give a little rest to his constitution after the hard task done at Hardwar.

At Dera Dhun Swamiji had to do his work in spite of the weakness. Nine lectures in all were delivered. Of them one in which Christianity, Islam and Brahmanism were all criticized is worthy of note. It made a clergyman lose his temper in open Sabha, it made Mahomedans ready to drink the life blood of the man who had dared criticize

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their faith and the Brahmins were simply wroth with Dayanand. After Dayanand had left Dera Dhun, a Samaj was established in that place.

Leaving that hill station, Dayanand went to Moradabad after staying at Saharanpur, Meerut (where Col. Olcott and Madame Blavatskey met him for the first time), Aligarh and Chhalesar. At Moradabad, at the request of the Collector, was delivered in the camp a lecture on the policy of kings. When the lecture was over, the Collector deeply regretted that a man of Dayanand's views existed not at the time of the great mutiny. Oh had he been there, there would have been no 1857!

A Samaj being established, Dayanand started from Moradabad for Badayun, where a Samaj had been established a little before his going thither.

From Badayun Swamiji went to Barreily. It was here that Mahatma Munshiram who was at the time inclined to atheism first saw Dayanand and argued with him. Munshiram felt himself defeated at every point. It was also here that Swami Dayanand, in spite of a word sent to him by the Commissioner of the place, boldly and bravely criticized Christianity and other religions. It was also here that Swamiji visited a Christian church to meet Rev. T. Scott and there spoke against man-worship. Yet Barreily had one more incident connected with Dayanand's visit. It was a discussion held between Swamiji and Rev. T. Scott.

A short visit having been paid to Shahjahanpur and Lucknow, Dayanand went to Farakhabad where the existing Samaj was greatly strengthened and a house purchased and a good sum subscribed for the Veda Bhashya. From Farakhabad Dayanand by way of Cawnpur, Allahabad and Mirzapur went over to Damapur. Various lectures were delivered at the place. His lecture on 'Desha Bhakti,' his assertion that Islam should be criticized and his view on 'Chhut Chhat' expressed before one Mr. Jones, a European merchant, are worthy of note.

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To Benares then Dayanand bent his course. A Samaj and a Vedic press were established this time. It may be noted that one Pandit Jugulkishore, a Puranic, who tried to fabricate false things against Dayanand, was, on his using indecent language, driven from the Brahma Amrat Darshni Sabha. From Benares Dayanand went to Lucknow and then to Farakhabad, where he clearly told a European that since he was in the habit of taking flesh and using wine, he could not be initiated into the mystries of Yoga. Minapur next heard Dayanand's eloquent speeches and in response to his appeals a Samaj was established there.

From Minapur to Meerut, where he met Pandita Ramabai, the Master turned his footsteps. Going for a short time to Dera Dhun Swamiji soon returned to Meerut whence he proceeded to Agra. It was here that Dayanand had first begun his work. Now after seventeen years Dayanand was on the spot where he had delivered his maiden speech. When he had first entered Agra he was but a lonely Sanyasin, without any one to support him. When he entered it this time, he had already the most intellegent part of the educated men of the country as his admirers. Now he came as a master of thousands of followers. And right it was that the man should be received with great honour. And what greater honour could he have desired than the establishment of a Samaj? And lo! there was a Samaj very soon started in the city that had long been the first town after Delhi in India.

Bharatpur, Jeypur, Ajmere, Masaoodah, Rajpur, Beawar, Benra and Chitour were next visited. Jeypur found itself adorned with a Samaj. At Ajmere Dayanand was busily engaged in helping those poor men who had been rendered homeless by the fire that broke out there. Masaoodah found Rishi Dayananda officiating as the Ritwij at the two great Yajnas performed by the Rao Sahib. Many men, including some Jains, were invested with the sacred thread. Banera gave Dayanand an opportunity

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of examining some rare manuscripts lodged in its library and of exposing the dirty commentary of Mahidhar on the Vedas. At Chitaur Dayanand was visited by most of the 'nobles of the Odeypur Court' and the Maharana Sahib. He requested Swamiji to go to Odeypur, but the offer was declined with a promise to visit the Capital as soon as practicable after seeing Bombay.

On his way to Bombay Dayanand broke his journey at Indore, whose Raja was an enthusiastic admirer of Swamiji. But unfortunately the Raja was not in his capital; therefore Swamiji resumed his journey in a short time. No sooner was Swamiji at Bombay than the Raja, who now was back in his capital wired to him to return. Dayanand responded by stating that he would pay a visit to Indore after doing his work at Bombay. At Bombay the breach with the Theosophical Society widened still further. The Col. and the Madame tried to avoid a meeting with the man who but a short time ago was their master, guide, patron and initiator. Dayanand had no faith in half measures. When the leaders of the Theosophical Society came not face to face with him, he openly disclaimed them. Then began a war of pamphlets which ended in a complete separation of the Arya Samaj and the Theosophical Society.

This time the Bombay Samaj finally accepted the rules and bye-laws framed at Lahore, and purchased a plot for the Samaj mandir. The first anniversary of the Samaj too was celebrated with great *eclat*. Dayanand was the chief speaker of the anniversary. Leaving Bombay, Dayanand, passing through Khandava, arrived at Indore. Unfortunately the Raja was absent this time too and he lost the only opportunity that he could get of sitting at the feet of the profoundest Vedic Scholar and learning the principles of Government as taught by the most ancient of the sages.

To Udeypur then Dayanand turned his footsteps. This State, the pride and ornaments of all Rajputs, the State that had given birth to Partapa and Sanga, the State that

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had for twelve years defied the flower of Mogul army, yes the State that had witnessed many Johars, including the one of famous Padmani, the State whose kings had the purest Aryan blood running through their veins, whose sons had remained faithful to her under all crises, whose soldiers had on many an occasion preferred the sharp edge of broad swords to the collar of submission and slavery, yes even the State whose daughters were rightly proud of their chastity and purity, aye the State whose name ever inspires noble feelings and infuses elevated thoughts, whose ideals attract the admiration of every lover of liberty—that State was at the time ruled over by Maharana Sajansing 'the Sun of the Aryan nation,' the man whose equal in morals, purity, love and chasity it is hard to find. This Sajansing, true to the traditions of his ancestors, received the greatest religious teacher of his age, Shri Swami Dayanand Sarswati, with all the respect and reverence due to his learning and piety. Sajansing was not a man of ordinary calibre. He was highly intelligent and possessed of penetrating mind. Besides, his was a serious and silent soul. Life to him was not a mere pleasure. In this he stood above the princes of India of that time.

He was deeply alive to the obligations that he owed to his subjects. Sajansing was by nature fitted to greatly profit by Dayanand's instruction. In a very short time the princely pupil learnt to love the lovable teacher. Morn and eve he visited his master and read with him several books. The Aryan Philosophy and the Aryan politics, the Aryan epic and the Aryan grammar, he regularly read and carefully digested. Nor was Sajansing a mere theoretical man. He laid to heart all that he learnt and carried into practice all that he loved. From day to day the king began to follow a definite course of life. Upasana was to be performed every day and Havan was never to be neglected. The duties of a good and virtuous prince were carefully attended to. Sajansing indeed under

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healthy influence soon turned into an ideal Aryan king.

As the great Shivaji at the suggestion of his great Mahapursha, Swami Ramdas, changed the Persian names of his officers into Sanskrit ones and adopted the national customs, so Sajansing under the influence of Dayanand replaced Persian characters and Persian designation by those of Sanskrit.

Dayanand's presence had not only profound influence on the Rana but it succeeded in infusing an altogether new life in the whole Court and city. For nine months Dayanand was at Udaipur and during this period he took the opportunity of establishing the Paropkarni Sabha which was to be the executor of his will. The members of this Sabha were some of the greatest men of India then living. Amongst other things the Sabha was required to manage the Swamiji's property in a manner which should deal with benevolent purposes, *viz.* (*a*) the printing and publishing of the Vedas and books supplementary to their study, (*b*) the preaching of the Vedic religion by sending missionaries to different parts of the world, (*c*) the supporting and educating of orphans in India.

Rishi Dayanand now thought of departing from Udaipur. The Maharaja did not like to part with his Guru. But the Guru's duties demanded his presence elsewhere. The call of duty was to be obeyed. But before Dayanand finally departed the Raja with great liberality donated Rs. 20,0 0 towards the Veda Bhashya and Rs. 800 to the orphanage at Ferozepur. Nor was this all. Yet greater sums were promised for greater works. But unfortunately those plans were not destined to be carried into effect. One of these plans must needs be mentioned. One day Dayanand accompanied by Sadhu Atma Nand went up the Fort of Chitour. Chitour whose soil had been dyed by the blood of thousands of noble Rajputs ; Chitour, that had witnessed a numberless hand-to-hand struggles ; yes, that Chitour which had successfully oppos-

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ed the assaulting ranks of the advancing Mahomedans; Chitour, whose *bulbuls* sing the praise of her ever patriotic sons, even Chitour under whose walls had fallen the noble souls whose equal in valour and chivalry, magnanimity and bravery we find not elsewhere; yes, Chitour that had seen numerous Thermopyæs and numberless Marathons; the very Chitour that had given birth to Sanga and Partapa; aye Chitour with which are inseparably united the lovely names of Krishna Kumari and Padmavati—yea the Chitour whose walls and roofs, whose gates and doors, whose jungles and parks, whose beasts and birds—all, all sing martial strains and patriotic songs, whose lyres awaken the memory of the days gone and whose ruins remind us of the revolutions of the time. Where is a man so hard-hearted that he goes up that fort and does not feel touched? And who had gone there now? It was Dayanand who had sucked pity and kindness, sympathy and love with the very milk of his mother. Gentle Dayanand, friendly Dayanand—oh he could bear not to see those ruins. He thought he heard the voice of all those that had fallen under those walls. "Dayanand" said the voice "see the state of our sons, sympathise with them and try to raise them." The voice was heard and the response was made. A deep sigh and Dayanand turned to Atmanand. "Atmanand", said the Rishi, "look you at the fort. See it is the fort which inspired every man to do his duty. Oh! what a nice thing it would be if a Gurukula could be opened in this very fort! Oh, then the youths of the country will get the proper sort of education". "Right you are my Master", returned Atmanandji. The plan was communicated to the Rana whose treasury was open for all such great works. But Dayanand thought the time was not ripe. One Raja should not support the *kula*. It should be made the common cause of all. With this idea in his head, Dayanand started to secure the co-operation of other chiefs. A little after he left, the capital of Mewar found its beauty ten times enhanced by the establishment of a beautiful Samaj.

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Shahpur was next visited to the great benefit and profit of Sir Nahir Singhji Varma, the great Bhakta of Swamiji and the present secretary of the Paropkarni. The Raja soon established a Yagnashala in his capital and till now continues to be one of the best Arya Samajists.

Now is then the garden ready. Various and variegated are the flowers seen. Turn, where we may our eye, it everywhere meets the most lovely scene. A rose-bed is here ; a piece full of sun-flowers is there, an ornamented bed of beautiful white lilies is seen on one side and a carefully laid out plot full of narcissus and jassamines is found on the other. Besides these flowers, innumerable buds are in the process of opening and a numberless number of them are seen just making their appearance in the angles of thousands of green and attractive leaves. The eye feels a delight beyond description in looking at the variegated verdure. The rose is full of sweet smell carried to it by the gently blowing breeze producing peculiar musical notes. To the delight of the ear many birds with the pleasantest plumages hovering over the flowers sweetly sing. The heart is ravished and the soul enchanted to see such a scene. Oh for the fascile pen of a novelist or the sweetly flowing measured words of a poet, for the life-like description of a great colourist or the artistic hand of an ingenius painter to give us a vivid impression of the matchless scene !

CHAPTER VI.

The passing away of the Rishi.

When at Shahpur, Dayanand got an invitation from Partab Singh, brother of Jaswant Singh, of Jodhpur. It was not the first time that Dayanand had been asked by the Rathores to visit their State. But till now he had no opportunity of going to that State. This time in response to the warm invitation, Swamiji took leave of the Raja of

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Shahpur and proceeded to Ajmere. But before that great man finally left Shahpur, the Raja told him something in confidence, " Maharaja ", said the Raja, " beware of Jodhpuris, they are men of very irascible nature and they are a prey to great evils ". " I mind that not ; the evil must be uprooted and the more deeply it is rooted, more determinately and vehemently must it be attacked. Where there is the need of an axe, I shall not use a nail —parer ".

On his way to Ajmere Dayanand was overtaken by heavy rainfall and a violent storm. Off fled the covers of carriages. With great difficulty did he and his companions reach Ajmere. For the day that he was there, he did all that he could to help his fellow-brethren. They that came with doubts, went away with their doubts removed. Now pressed he on to Jodhpur. At Pali Dayanand exchanged railway carriage for a palanquin (for Jodhpur was not then situated by a Railway line). On the morrow of the day on which journey was begun, Dayanand, early in the morning according to his wont, began to walk on foot. As soon as he was down, down came every man. All followed the Master on their feet. Next day Dayanand was at Jodhpur, the capital of the Rathores. These were the same Rathores, who once had ruled over the whole of India from their capital at Kanouj, yes, the same Rathores, who once received homage even from the kings outside Arya varta ; the same Rathores who, to wreak their vengeance on their rivals, the Chohanas of Delhi, brought about the invasion of Mohammad Ghori, the originator of the great storm which like a terrible whirlwind swept over the whole of India, sparing not Kanouj itself—the Rathores who brought Sher Shah, the conqueror of Hamayun to such narrow straits, yes, the very Rathores, one of whose branches had given birth to Durgadas, the very thorn in the side of Aurangzeb—aye the Rathores whose history is full of many an anecdote of chivalry and tale of bravery. These Rathores at the time when Rishi Dayanand entered

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their State were not what their history would make us expect them to be. The king, Raja Jaswant Singh was shoulder deep in love of a prostitute Nanhi Jan, who was consulted on every important affair and who wielded very great power. Through her alone could one get to power and pelf, honour and wealth. Under her patronage the Mahomedans were all powerful in the State. They were preferred to the hardy Rajputs, to the gentle Aryans and even to the nearly related princes. Above them all stood Bhaiya Faiz-ul-Khan, the prime minister, who was the very personification of bigotry and narrow-mindedness Everything that was not Mahomedan was hateful to his heart. In his garden did Swamiji put up.

For sixteen days the Raja did not turn up. Dayanand was advised to pay him a visit in the palace. But a Sanyasin he, he would not go himself first. At last on the seventeenth day the king, as it were, remembering the traditions of his forefathers went to see the Sanyasin and receive instruction at his hands. On coming before Swamiji, he would not sit in a chair. till Dayanand taking him by his hand gave him a seat proper to his position. A rich present was made to the learned monk who received it well. For 3 hours the Raja sat there and with rapt attention listened to what Dayanand said on Ranjiti supporting himself at every step by quotations from Manu. When the Raja left, he desired Dayanand to begin his course of lectures.

No sooner did the lectures begin than a storm began to rise against Dayanand. To Mahomedans these lectures were so many cuts of arrows. They could not bear to see their follies and foibles exposed by the fearless preacher. Their influence, they thought, was being undermined. Their leader Bhaiya Faiz-ul-Khan could control himself not. " Dayanand ", exclaimed he, " were this a State of Mahomedan prince you would not be spared for a day," "' Ah !", retorted the Rishi, "were it so, two Rajputs would I order to look after you ".

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Besides the Islamites the followers of Chakrant se of Vaishnavas were also dissatisfied with the Rishi wh had the courage to tell them that the right sort of Ta was self-control, not the burning of the body. When th two important sections of the State were trying to make common cause against the most fearless preacher of Tru of his age, there took place an accident which shall b remembered as long as a representative of the ancie Aryans exists on the surface of the earth. One day Day nand went to see the Maharaja in his palace. Horrifi was he to see the Raja putting his own shoulder unde the planquin of his paramour as in the hurry of the m ment it had rather leaned too much in one direction. Th life-long Brahamchari heaved a cold sigh on seeing thi state of the man who traced his genealogy to the gr at Aryan Rajas of the old. Calmly he rebuked the Raja an openly in that day's lecture did he thunder against prosti tution. Nor was this all that was done. A letter, at onc full of hope and enthusiasm, of reproach and reprimand was addressed to Partab Singhji. This was too much f the prostitute to bear. In conjunction with other peopl she began to revolve the plan of taking revenge upon th Rishi.

When 12 days had gone by, the Rishi who had bee a little suffering from catarrah began to find one night a strange movement in his stomach. Restlessly did he pass the night, vomitting several times and late did he leave his bed on the next day. But during the night that self-sacrificing son of humanity disturbed not the sleep of any of his companions. When he left his bed he threw up twice and began to feel much troubled. Havan was per formed to purify the air and some medicine of his own preparation was taken. But the medicines did no good Dr. Suraj Mal was then called in. But his medicine, thoug it did a little good in stopping vomitting, failed to give any relief from pain. Raja Partab Singh then sent for Dr. Ali Morad Khan, a much trusted and favourite servant

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of the State. But the Doctor's medicine, instead of doing any good, brought on diarrhœa. This had a terrible effect upon the iron constitution of Dayanand. Every time that Dayanand answered the call of nature, he fell in a swoon. In spite of this the learned Doctor continued to treat Swamiji for over 15 days. Dr. Suraj Mal was not in favour of giving the drugs that were being administered. But his was a voice in wilderness. Perhaps these drugs were not administered without purpose. Was it not that that trusted friend of the Raja was but playing the part of a foe in the guise of a friend ? The circumstantial evidence points to this. When it was clearly seen that the drugs administered were every day making the patient more and more weak, Dr. Adams was called in. But he was not allowed to treat Swamiji independently. The Mahomadan continued to treat in conjunction with Dr. Adams. One does not know why it was so.

In the meantime a member of the Arya Samaj, Ajmere, read the news of Dayanand's illness in the 'Rajputana Gazette'. He informed other members who dispatched a friend to ascertain the truth of the statement (for Dayanand had prohibited all his companions from communicating the news of his illness to the friends outside). When the news was carried to Ajmere, the Telegraph Clerks began to find themselves rather overworked. Electricity now carried messages from Ajmere to all over India. Every town and city of importance began to inquire about the Rishi's health. Friends and followers now turned their steps to the place where Dayanand was. Several men ran down from Ajmere to Jodhpur. At their suggestion and in response to his own innermost feelings, Dayanand decided to leave Jodhpur for Abu.

The Raja, a descendant of Rajputs,—Rajputs who for the sake of their honour had on many occasions burnt alive their daughters, sisters and mothers, flung themselves on the sharp edge of broad swords, destroyed their splendid cities and ruined their palaces and forts, parted from

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their brothers and relatives, aye they that had sacrificed everything near and dear at that sacred altar—the descendant of such heroes—the Raja of Jodhpur was deeply pained and grieved to hear of Swami Ji's resolution. What a disgrace that a Sanyasin, whose fame had travelled to the antipodes themselves, who in learning was matchless and in piety unsurpassed, should enter a Rajput State at the invitation of its Raja, all hale and hearty and should leave it in an advanced state of a dire disease. But the Raja while feeling all this so very keenly knew not what to do. At last after much persistence on one side and resistance on the other, the Raja yielded. In agony of heart he came to see off the Rishi. With his own hands he bound a bandage round the stomach of the Sanyasi now lying prostrate in the State palanquin. When the party started, the Raja on foot walked by the side of the palanquin, till they were outside the garden gate. When he finally parted, he expressed his heartfelt sorrow and his burning grief which were of no avail.

With great care and caution did the party travel. Dr. Suraj Mal was in attendance upon the great Sanyasin. At Kharchi (Marwar Junction) a medicine was brought by a gentleman from Ajmere. It did some little good. From Kharchi they continued to move towards Abu when they were met by Dr. Lachhman Das who had just been transferred to Ajmere. But when he found Swamiji in such a serious state, he retraced his steps to Abu. For two days the Doctor treated the patient producing some good effect: but being a Government servant, he was ordered to proceed at once to Ajmere. Seeing no 'go', he put in his resignation; but the resignation was rejected. Under the circumstances he could stay not and with a heart ever flowing with grief he left for Ajmere. On the way he met several friends, and sobbing and sighing he described to them Swamiji's state entreating them all to take the Rishi to Ajmere. On the other hand, Jaswant Singh of Jodhpur had no rest. He was deeply in grief. Now and then he

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sent some one to Abu to bring to him the news of Rishi's illness. Dr. Adams and Dr. Lachhman Das were there several times. Raja Partap Singh himself visited Dayanand on the 26th of October.

After much trouble, Dayanand in deference to the views of his loving followers, against his own will, left Abu for Ajmere. On the 27th he was there. For 3 days the devoted Lachhman Das treated him without any benefit. In spite of the best efforts of the Doctor, the patient continued to grow worse. On the 29th, Dayanand rising up with the help of his friends, sat in his bed for a pretty long time, being all the time absorbed in prayer. Men all round became glad to see Swamiji thus sitting without any one's help. But with the advance of night Swamiji felt greater and greater trouble. However, he suppressed every kind of feeling ; calm and quiet did he look. When on the morrow a Yunani physician, Peerji and Dr. Newton were called in, Dayanand, though a victim to a thousand nameless pains and aches, sighed not, sobbed not. His expression betrayed not any sign of restlessness. His look showed him to be all collected and patient. The physician was wonderstruck to see such patience in that mighty man. Never in his life, said the Doctor, had he seen such a brave man—a man that had conquered every sort of pain.

Poultice was ordered to be applied to his breast. But after a short time Dayanand threw it off. Of no use was it then. At eleven, for the last time Swamiji attended to the call of nature. After that he cleansed his teeth and ordered a barber to shave him. When the man had done his work to Swamiji's full satisfaction, he was awarded 5 rupees for his trouble. Then sitting on his cot for some time, Dayanand stretched himself there. Hour after hour rolled on and hour after hour the peons of the Telegraph Office brought messages to enquire after Dayanand's health and hour after hour telegrams were sent to different places,

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Once Lala Jiwan Das approaching Swamiji said, "Sir, where are you now?" "In God's wish" was the reply. At four he called Atmanandji and Gopal Giriji to his side by turn. "What do you desire?" said the Swami. "May God make you all right", replied they. "This body, oh, mind it not. Live happily and at ease." rejoined Daynand.

Now all the visitors from out-stations gathered together and stood in front of Rishi Dayanand. Long and intently did he look upon them. That glance—the last glance of that mighty man—was a wonderful glance. It is beyond the power of pen to describe its effect. Tongue cannot tell what magnetism was there in that glance. The eyes of the Rishi at the time were more eloquent than the most eloquent speech that he had ever delivered in his life. His expression was more effective than the most cogent arguments that he had ever brought forth in support of his contention. With his eloquence he had succeeded in softening the hearts of thousands, with his arguments he had supported his position against the assaults of tens of thousands, with his unanswerable logic he had conquered many. But now at the time of his passing away, he had yet to make a greater conquest. Amidst the visitors that stood before him was a youthful Panjabi with a look, intellectual beyond description and with an expression that spoke all seriousness. This was Gurudatta Vidyarthi of the Panjab University. He, the very flower of that University, had ever stood first in his examinations. His genius was versatile. There was no subject for which he had no aptitude. Philosophy he loved and liked very much. He was thoroughly familiar with the most important publications of the West on the subject. For Science he had such an aptitude that in the year 1886 he passed his highest examination with the greatest distinction. Literature he knew well and the beauties of poetry had deeply affected his naturally poetic mind. Of the classical languages, he was familiar with Persian, Arabic and Sanskrit. Long hours

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had he passed in company of mystic writers like Hafiz and Rumi. But this master of various subjects had been most deeply affected by the most fashionable writers of the West at that time, especially those who had written on metaphysics. Nights had he kept up, days together had he perused different books, deeply had he pondered over what he read. Yet in spite of his learning, this great student of Mill and Tyndall, Huxley and Spenser had found no rest. His mind had in vain sought for that peace after which the human heart ever hankers. In this state then stood the representative of the European and American learning, being tossed over the troubled waters of doubt. That glance, that wonderful glance of Rishi Dayanand, the glance that was full of kindness, of confidence, of faith, of love, aye the glance that expressed one thousand and one things which cannot be put in words, had its greatest effect upon the impressionable mind of the Vidyarthi. The glance put an end to his torturing doubts. They all disappeared even as the clouds disappear before the bright shining Sun. His scepticism and atheism now existed no longer. God and God's love showed themselves to him in all their glory.

The glance having done its work, Dayanand ordered all to retire behind his back. When all had retired, he ordered them to throw open all the doors and windows of the house and also to have an opening in the roof of the house. What he desired was done. He now enquired about the day, date and month. The query being answered, Dayanand began to reverentially repeat Vedic Mantras. Prayer then was offered in Sanskrit and Hindi and then in a sweet musical voice he repeated the Gayatri Mantra. As he went on repeating, his mind got concentrated and for a short time Dayanand was in 'Samadhi'. Opening his eyes with a lovable expression, in words which spoke deep and unceasing love, said the Swami, "Oh Merciful, Oh Almighty God! Is this Thine desire! Is this Thine desire! Thy Will be done! Ah, Wonderful are Thy

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ways !". Thus with a joyful heart, with a soul full of pleasure and delight, and with a single effort did the Rishi shake off this mortal coil.

Throughout the day the people of Ind had been busily engaged in collecting materials for illuminations to celebrate the day which has been immemorially connected with the name of him who is the pride and ornament of this eternal land—Shri Rama, the obedient son, the affectionate brother, the faithful husband, the loving father in fact, the most perfect type of man and the noblest model of a righteous king. As men began to put up their lights with the setting of the sun, passed away the 'Sun of Sanskrit learning.' In Rishi Dayanand died the prophet of peace, the Saviour of mankind, the very heart of the land that is the centre of human hopes, aye, the advocate of rightful religion, the supporter of the weak, the helper of the cow, the friend of the orphan and the sympathiser of the widow. In him passed away the Redeemer of the age. Gloom overspread every place and dark was every face. The Hindus, the Mohammadans, the Christians, the Jains, all that had in his life-time vilified and harassed him, now rushed forth to express their sadness and sorrow at such an early and unexpected death of that mighty man. All differences were forgotten and all prejudices cast aside. With one voice humanity began to weep and the press put on a dress expressive of great sorrow. Meetings were held in numerous places to think out means of perpetuating a memory which will be ever green in the minds of men.

Ajmere on the night slept not quietly. The shopkeepers came out of their beds to supply the materials for burning the body. Here was seen one Samajist with a sad look purchasing sandal, there another overspread with sorrow buying ghee, and yet in another place a third one with an expression that was thunderstruck looking for something else. The morrow at last came. In spite of the telegraphic message of Rana Sajansing, Dayanand's body was taken to the crematorium that morning. In front of the

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body were four Pandits chanting Vedic Mantras and behind was a large concourse of men. Passing various main roads the party at last reached the crematorium and kept down that honourable burden. Vedi took a pretty long time in preparing and in the meantime Pandit Bhagmal began to comfort the minds of those present with his eloquent words. When he had had his say, Pandit Sunderlal began to address the audience. But deeply involved in sorrow he found his voice choked and his heart bursting and therefore he proceeded not with his speech. By the time, the Vedi was ready and the body was kept in its proper place to be burnt. It was burnt along with *Samagri* strictly in accordance with the injunctions laid down in the Sanskar Vidhi. When the body was burnt down to ashes, the friends and admirers of the Rishi turned to their homes with heavy hearts.

Such was Rishi Dayanand, such the scene of his death! He died, we are told, of poison. Pandit Lekhram's enquiry tells us that the Rishi had been given powdered glass in his milk. Thus one more great man fell a victim to the ingratitude of man for whom he had struggled, lived and breathed. The Rishi is gone. We cannot call him back. Oh! When shall we have a hero like unto him?

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VIEWS AND REVIEWS.

CONCEPTION OF FREEDOM.

IN

Hegel, Bergson and Indian Philosophy.

BY

Pandit Prabhu Dutt Shastri, Ph. D., B. Sc., M.A., M. O. L., B.T., M. S. G., Senior Professor of Philosophy, Presidency College, Calcutta.

Dr. Prabhu Dutt Shastri read this paper before the Calcutta Philosophical Society of which he is the Honorary Secretary. It is a brilliant defence of the doctrine of Freedom, according to Indian Philosophy. The problem of Freedom, like many other problems of Philosophy has a permanent interest for the human intellect and every age has to offer its own solution for it. Doctor Prabhu Dutt in this short paper has very beautifully criticised the views of Kant, Hegel and Bergson and has attempted to reconcile the doctrine of Karma with the belief in the Freedom of the Will. Kant's division of the *Universe* into two distinct portions—the *Phenomenal* and the *Noumenal* and his location of Freedom in the latter *domain* or his identification of it with the purely *Rational action* has confused the point at issue, instead of solving the difficulty. It has been well remarked that the *Freedom* of Kant is like the *freedom* of a prisoner who thinks he is free but *only* when out of the prison.

Hegel develops the idea of *Freedom* and distinguishes it from the usual conception of a "capricious will" Will has sometimes been considered *free* when absolutely unhampered by causal connections. "Causeless Willing" or "unmotived willing" are only words without sense. They convey no meaning whatsoever. Every act of willing, therefore, defies *caprice* and as rational, is according to law. The *end* or *purpose* that guides us in willing something is already determined by certain preceed-

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ing motives and the whole *process* is self-determination. Here we might say that self-determination carries with it all the reasonable sense of Freedom, which we lose on the other two views held by the opponents of the doctrine and known by the names of *Indeterminism* (Free Willism) and *Necessitarianism*. It should also be remembered that all Freedom is partial, partial in the sense that every one cannot *will to do* everything. "I am free" means that I am determined from within, by my own spontaneous will. I am bound teleologically. My own *purpose*, rationally conceived and considerately chosen from amongst several alternatives guides me through the realisation which my self seeks all through the *process*.

I may quote Doctor Prabhu Dutt on the doctrine of Karma which he has so clearly enunciated and substantiated by his cogent reasoning. Says he:—"A correct knowledge of this doctrine promises to help us out of many of the difficulties involved in the problem of Freedom. The doctrine of Karma seeks to account for man's station in life, his character and his destiny. It points out an inner relation between all the acts which make up his life and to the position which is determined for him in this world. It looks upon our present life not as an isolated phenomenon but as intimately linked with the past and the future..... .....That is to say our station in the present life is determined by the past *Karma*, but possibilities are open to us to mould our destiny by means of our acts good or bad. There are, however, three kind of Karma-*Sanchita*, *prarabdha* and *Kriyamana*. The first kind includes those acts which we have stored for us during many previous lives, a kind of reserve fund to our credit. The second includes those causes which operate before and immediately determine the existence as well as the happiness and misery of a particular being. The last includes the circumstances which the being under the control of *prarabhda* produces and which are as it were added to the primary *sanchita* to develop some day into *prarabdha* ....., ...*Prarabdha*

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and *Kriyamana* are in fact the two forces whose resultant is the position of the individual at any given moment. So far as our being is determined by *Karma* there is "necessity." But this necessity carries with it no idea of pre-arranged sequence. It endowed the organism with certain capabilities which must needs develop in a particular line but it holds them capable of being modified in the struggle for life by the laws of natural selection and adaptation. The individual inherits certain tendencies, but the adaptations are *partly at least* its own business..... If their were no *Kriyamana* we should simply be like machines and our life should then be completely determined from without."

The doctrine of *Karma* as propounded by the Hindu Philosophy offers a far better solution of *human life* than the corresponding doctrines of Fatalism in Islam and Predestination in Christianity. Ethics admits Freedom without discussion and to Kant it is a moral Postulate. Psychologically we find, it is inherent in the constitution of the self, for *consciousness of freedom* is so primary a fact in the mental life. Metaphysically we find that the problem has not ceased to be a *problem* and that no last word has yet been spoken on it, but once admitting Freedom *pragmatically* or as an ethical postulate or even as an inner inherent consciousness, we are led to the view of Universe as inhabited by *free selves* working out a huge social-salvation under the loving rule of a Conscious, Intelligent Universal Principle and realizing their ultimate unity not in the *blank oneness* as Monism preaches but in the oneness of *harmonized relations* and in the *satisfied insight* which constitutes the only true self-realization. Thus not *monism* but *Pluralism* is the goal to which the problem of Freedom leads us logically.

SUDHAKAR.

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The Gurukula Samachar.

By Prof. Sewa Ram, M. A.)

Motto I:—By the force of *Brahmcharya* alone have sages conquered death.—*The Veda.*

Motto II:—The welfare of society and the justice of its arrangements are, at bottom dependent on the characters of its members..... .....There is no political alchemy by which you can get golden conduct out of leaden instinct.—*Herbert Spencer.*

THE GANGES RISE.

And still it continues to rise. Higher, higher, higher it has run up the reading scale. For miles and miles around it salutes the far off way-farer reminding him that it is there to claim its full recognition. Space, space, space more space for our watery expanse, roar the rolling waters of the Ganges. The branching streamlets have literally raised their head from their nethery unnoticed forest screened flowing paths and bounding up spread far and wide embracing many a sister stream and vindicating the united majesty of the grand river. What once appeared no more than fifty feet broad has now been transformed into one vast multiflowing sheet in miles. Thus doth the Ganges expose the immense bed over which it has exercised its seasonal sway. Broader, deeper, and faster bounding roll down the roaring waters, biting into the earthy banks, licking up many a raised heap, cutting new channels hither and thither brushing aside all resistance in conquering majesty. A fortnight or so back the waters looked longingly up towards the lower bund of boulders thrown

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opposite the Anand Ashram. And the rains came, and the water rose and rose till it gargled lovingly through its bouldered bank. Right through the tenfold row of bouldered teeth the waters would heave out and the next moment would be sucked in by the receding flow. Now the stream laves the bouldered bank, and the Ganges is giving its annual wash to the boulders it has borne down from heights, cemented, polished and rounded into shapes innumerable.

Some Surface Sights.

And what of the placid pool yonder? It is all a rolling rapid now. It has received the general push and on move the sluggish waters faster, faster flowing every day. The foot bridge thrown across—where is that? Not a trace of it is to be seen. The waters have swept it away. The wooden framework of many a bund hath been set floating, floating far and wide, and given its annual swim and not a trace remains of the human industry that tried to temporarily assert its supremacy over the tame by-current.

The Tumbling Trees.

And what of the tree that used to raise its head thirty feet high over the corner there? The waters ate into its earthy bottom. The spreading roots they laid all open. The solid support slipped through its tangled roots and the tree took a plunge into the waters. The current dragged it in and lo! how it hath set it spinning. Root, trunk, branch, leaf and all, a full grown fresh complete specimen of a tree—there there it is set gyrating horizontally on its axis, a convenient toy for the new born giant Ganges. And many a resisting wag of dissent and thrust of resistance the poor tree makes, but to no purpose. Dip, plunge, tumble, revolve, roll down—the waters must push you down till you seek some solid prominence to dry yourself after the bath. Not every tree can get to its resting place so soon as the tree at the corner hath got to. It has

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discovered an island prominence opposite the Anand Ashrama and through successful resistance been at last unwillingly pitched and landed on its place of rest, the waters still wooing its sleeping bottom and the top of the tall tree lying low drying itself to death in the smiling sunshine. And this is the fate of many a tree, snatched from its solid support by the swift current, made the mere sport of the sportful waters, a pleasant spectacle to lazy watchful gazing eyes on the banks up there or of those perched on the ferry tin-raft—the triangular tin-raft propelled by froglike leg motion of human propellers and steersmen. The eye of the lazy lounger on the banks or of the anxious *darshak* follows the playful gyrations of the leafy toy of the mighty river. The serpentine root sent up hath revolved down and when will it appear? The eye expectant gazes. The leafy head that took a rounding dive—will it ever come up? Yes, watch—it has come up and again a tumble, a dip, a dive, a plunge again it has disappeared only to reappear to reward your watchful following of its motions. And Bus! enough of the river for the present. It is a perpetual drama of delight and will bear a vacant stare for hours and present every minute a new scene, a new gurgling sound, a new active eddy, a new surface pattern, a new swimming floating freight, and sights that will defy all description, and sights that can be feebly penned. But —Bus!—for the present. More sometimes next if the pages permit.

The Evening Sun.

And through the green fields, we two are pacing. Did I say, two. No there is one more. King Sol in the West has smiled a Namaste on us from his top rim. The drop scene curtain of thick dense dark clouds had kept him hiding but now he peeps up and smiles a Namaste We look him up an answering Namaste. Presently the breeze hath played in the clouds yonder. And lo, through the small clearings and thinnings the hidden

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glory behind flashes his fiery search light North and South and up the ascending vault, gilding the farthest cloud. A very grand opening scene ! The fleeting vapour aloft hath caught the magic hue and has been transformed into golden fleece. A few minutes more and a denser watery darkness intercepts the golden fleece and robs it of its colour and it assumes once more its somber cloudiness slowly careering in the sky. By this time King Sol has worked up some other beauty. To the north and up above he shows us an immense radiating golden coronal comb. And the north side of the comb disappears leaving only the crown on the top. The earth keeps moving and we too. The sun appears sinking. A stretch has been cleared in the southern horizon and thence bursts the hidden glory, a vast melting furnace of liquid gold. Further up there are delightful depths of deep blue and a little higher up a space of white pearly sheen. In the distance we see smoke whiffs and there at another place fluffy woolly white. Thus we have the top rim salutation, the shifting of the drop scene curtain, the fierce search light flash, the radiating crown and a moment later vast melting furnaces of liquid gold, delightful depths of blue, white pearly sheen, smoke whiffs and fluffy woolly white—one vast entrancing vision steady yet delightfully changing. We answer back in vacant stare of gratitude—vacant because all absorbed, vacant because all intent, all streams of attentive force polarised and focussed by the vast vision in the western horizon. And this is but one of the thousand hourly scenes played and painted on the vast rounding roof of heaven for our daily delight. King Sol and the Clouds we have indeed reason to be grateful to you—you vie with the river to arrange an aerial setting to the watery play below.

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THE MONSOONIC MIRACLE.

Sky and Earth.

The skies have wept and wept in profusion over the hard-hearted heavy encrusted earth. Slow, audible sobs warn the denizens of the earth of the gathering of mourners up above. And lo, the mourners crowd, their clouded looks have spread a gloom. One more feeling than the rest starts drizzling his sympathetic softening tears. The mourners gathered can bear it no longer. They all make a run for the mourners' square. The cloud mourners thunderingly collide and clash and struggle for spatial existence up above, the more directly to discharge their sympathetic softening showers of tears on the hard earth below. The weeping has started. Now it is squeezed into a heavy downpour as thundering collision succeeded thundering clash and the heavens roar and weep calling on the earth to be less hard-hearted and soften down and yield its store of green grass and grain for beast and man. And the earth has responded to the fertilising touch of the penitent showers—responded everywhere, responded where it was worked up effectively by human toil and ploughing cattle and responded too where it was left alone. It has softened to allow the hidden seeds to shoot up its green blade for the food and delight of man and beast.

Softened by the penitent showers, the west clod hath hoped to allow the hidden forces to burst forth from below in lovely green. All around the earth is carpeted in living green of thousand shades from the darkest green to deep green, from sea green to pea green, from deep bluish green to yellow green—yes, green green all around. This living garb of green—what a perpetual feast for the print-tired eyes of the student—and for the hungry hay-fed stable-deranged stomach of the cattle. The earth and sky are glad at the

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result, the trees are glad, the river is glad, the sun is glad men and animals all are glad because of the penitent soothing softening showers. Would you too weep your wickedness away, will you too, oh man, weep your hardness of heart away and feel for your submerged nine-tenth or one tenth. your more miserable brethren, your heavy-laden, depressed, sorrowing sons of humanity, will you weep away your sins and fertilize your soul—this the question nature puts—And will you weep to add to others' smile ?

The Mountain Side.

Ye, 'everlasting hills' I cannot forget you. You too are green garbed. The sun peeps behind you in the morn, guilds your green top in the evening. The greenery rubbed away by your mountain torrents, lives in disappearance, stands prominent by the very contrast of green all around. Yes, there the sacrificed greenery leaves a chance for your bare bosom and we see you as you are steadfast and firm built on your broad base. You too are necessary to complete the picture. Teach us to be firm in the sacred vows we take, in the stony climb of dutious manhood. Brahmacharis have need of you, you emblems of stability in the midst of cloudy change, rushing frolic and swelling flow and the temporary green of the earth.

Mahatmajee's Visit and the Sahitya Parishad Annivrsary.

'Shall we go to Mahatmaji' asked my brother Professor? 'Yes certainly, but has he come, we had no knowledge of his coming'—'Yes, he has come' was the reply and so we went to see Mahatmaji. Under the shade of the

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tree by the Ganges bank a bench and few chairs were arranged for the informal interview. There was more an interchange of looks than talk, for everyone wanted to know so much that he didn't know where to begin. Oh it was such a pleasant surprise to have Mahatmaji in our midst. He had, as he said, literally dropped down from Quetta heights in obedience to the summons of the Delhi Court and being so near thought of paying us a visit too. When quitting Quetta he little knew that the trip would not after all turn out as unpleasant as he thought. As luck would have it, the day he came here was the day of the Sahitya Parishad anniversary. The energetic Secretary and the enthusiastic Brahmacharis had gaily decorated the dining hall with portraits, photos, pictures, Sanskrit texts and neat Namastes and welcomes. A table cloth of rosy tint, boquets of brilliant hues set in glass tumblers were all in keeping with the air of pretty neatness that was created there. And here to complete the joy of the Brahmacharis was the founder of the Parishad come himself to grace the occasion. So the Kula assembled to celebrate the anniversary and greet the founder as it were. There was an air of seriousness, an air of becoming graceful solemnity in the hall. The new Updeshak class Brahmacharis sat round Bhataji their music master. And Bhataji tuned his sitar, teeng, tung, tang thrilled the vibrant notes and the Brahmacharis began with a measured cadence of sargummere notes of the gamut. The entrancing effect of controlled cadence of pure sound could now be felt. There was nothing to disturb the primal suggestiveness of pure sound. It caught the responsive souls and bore them into a diviner sphere of higher harmony. Then followed again to the accompaniment of the sitar, a wonderfully apt song composed by the Brahmacharis fitly setting forth the new life the day symbolized.

The Secretary then spoke out the account of the year's working.

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Yudhister or as he otherwise styled 'Youth-Stir' followed. "The word birthday" said he 'is one full of joy and jubilation. Through peace it hath given us joy that in competing clamour we found not. This ought to teach us that peaceful co-operation and not carping competition is the condition of progress." Then came Buddha Deva with a plea for a sprinkling of laughter even on occasions supposed to be serious. Then there was a song to the accompaniment of the noisy harmonium. Indraji Veda Alankar followed saying " Familiarity often leads to forgetfulness. We are so familiar with the Sahitya Parishad that we almost forget its real import. We fail to feel the special advantage which it opens out to us of establishing a bond of communion with our friends outside besides the facilities of mutual intercourse here and opportunities of developing the powers of public speaking, journalism and deep research. In order to maintain a living connection with those outside we need a paper well conducted and worthy of the traditions of this learned assembly. The press here should therefore be perfected and the paper started as soon as possible. Besides speeches and written essays this body was meant first and foremost for communicating to the world outside the results of serious thought on our own ancient literature. Our neglect of our own ancient literature is colossal. We do not refute as systematically and thoroughly as we ought some of the erroneous theories set up by Western workers. Deeper study, collaborate research and solemn discussion over important questions connected with our ancient literature—these are the serious works before us. Let the birthday be a day of new birth. With new zeal and new vigour let us address ourselves to the two supreme needs collaborate research and a paper to communicate the result thereof to the world outside. Professor Sinahji spoke thereafter " To me the birthday is like a thermometer to measure the nature and depth of mental energy working in our midst. Our productions should be guided with a view to adjustment to a wider world. Ours is not to

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amuse the idle hour or to please the few here but to instruct and be useful to the many outside. The Sahitya Parishada should also help the supreme task of standardizing Hindi. By its results it will be judged and let it be prepared for the test." Professor Ram Deva Upacharyaji came next. "The pity is that we as a people are easily impressed, but that impressions rarely produce a lasting change. But momentary zeal is no substitute for steady upward work—steady progress. As one of the objects of this assembly is the extension of knowledge, I would suggest that you invite learned expert lecturers to lecture on their special subjects. You want to cultivate power of expression, oral as well as written, but remember that mere words without knowledge and deep thought are useless and secondly that a good audience compels a good lecture. Hence the lecturers ought to be more thoughtful and the audience too more thoughtful, more encouraging by exacting. I would request that we Professors too should feel ourselves not merely ornamental appendages but an integral part of this learned body and discharge our duty accordingly." A song followed and then spoke Shiri Acharyaji Mahatmaji. After recounting the genuine surprise and pleasure that he experienced and how it amply recompensed him for the trouble he went on to say, 'The poems composed for the occasion are so good that they ought to have been lithoed and circulated so that the difficulty I felt and others must have felt of following their excellent thoughts would have been obviated. I needn't recount the history and the humble beginning of this Society for had not the grand Asiatic Research Society as humble a beginning? But it has expanded and grown into something big and so can this. This it can by keeping up connection with our Sanataks outside. We should not allow the Sanataks and others outside to remain idle but request them to send anything in their experience that may be grand and instructive. A thought occurred to me while at Karachi that we do not know what our own

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house contains; others come to tell us about it. By comparing the hand-book of Karachi sights with my personal observations I found that we can often read into our own remains and our own sights more than they and find out things they cannot. Hence let us look about and study our own country and do this kind of research work. I remember how Schopenheaur expressed his wonder why people go on writing books without a single new idea. Most of the books we find are mere reduplications. Hence we should come out only when we have a new idea or new viewpoint. This does not mean that we should erect it into an excuse for not coming out at all; but that every one should think and think hard and should resolve to bring out something new. Bright was asked the secret of his power. He said he had it not from books but from depth of conviction without which he never spoke Pandit Guru Dutta too wielded power through this secret. He would speak only when he had something new to impart or got a new idea about something old. With an individual a birthday may not be an occasion of all pleasure but also perhaps grief at his approaching end, but with institutions it is otherwise. Institutions can lead an everlasting life and hence there should be nothing but rejoicing—sincere not manufactured or suggested rejoicings. Let each one love the work, contribute something to the common stock, be it slow or fast and everything would go well.' Shanti Path concluded the proceedings.

The Arya Sewak Sabha.

The weekly meetings of the Sabha are eminently successful. Though the attendance is voluntary, the meeting hall is packed and hardly a Brahmachari or Professor is absent. The bewitching music of the Sitar—the controlled rise and fall of regulated sound—adds greatly to the inspiration and attraction. The lectures delivered are all inspiring

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and instructive. Thus Professor Tara Chand gave a lecture on the "Significance of the Sanskaras," Professor Balkrishna on "Vedic Revelation," Professor Govardhan on the "Upanishads." The Sabha is a living body and may it long continue to be so.

Our New Mathematics Professor.

We welcome Professor Jaitandra Lal Chowdhri. He is a distinguished graduate of the Allahabad University wherein he stood first in his M. A. We wish him a long life of useful work here.

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"The Seven Beauties."

Of strength the beauty, Gentleness—
Of frailest body, Strongest Soul :—
Of age the beauty, sure 'tis Love,
Of youth' 'tis sweetest Innocence !
Whilst beauty's beauty Virtue is,
And knowledge that of ugliness,
But crowning Learning as its gem
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